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POETRY.

For the Churchman.

The following tale is founded on fact. If any should find difficulty in supposing a child of Christian parents could come to such a fearful end, or that parents themselves are responsible for their children, he may have a solution of it by referring to the well known proverb of Solomon; and to the second and third chapters of I. Samuel, especially iii. 11–14 inclusive; to the annals of crime; or to his own observation, if it be extensive.

I.

It was a wild and fearful night,
And gloomily howled the gale:
No star peered out with eye of light,
Nor moon—that old tell-tale—
For storms were holding in the sky
Their dark, terrific revelry.

II.

And heavily booming down the wind,
—In tones that made you creep—
An old bell's voice; and close behind
—Chasing away your sleep—
The owl's chill screech came wild and clear:
His whirring wing close brushed your ear.

III.

Along with slow and toilsome step,
Through a dimly lighted way,
There passed a man:—the townsmen slept,
No anxious cares had they—
He tottered on through storm and sleet,
His wife and children dear to meet.

IV.

But 'neath the shadows of that night
A dark-browed man, unseen,
Stole swiftly on with footstep light—
Revenge he sought, I ween!
For from that night no mortal eye
E'er saw *the man* again pass by.

V.

But soon the whispered story ran—
"Some foul deed has been done:
The spirit of that murdered man
Many have looked upon!
'Tis said, 'mid storms of snow and sleet
It wanders up and down the street.

VI.

"Some say they meet it ghastly pale,
And shrouded all in white;
They hear it rustling on the gale,
And mark its eye's strange light—
Something unearthly in its glare,
As it sails slowly through the air.

VII.

"To *one* it seems a form of fire,
With dark, terrific eye,
That flashes with fierce and frenzied ire—
And gladly would he fly:
But there is no escape for him!—
It is the shade of vengeance grim!—

VIII.

"And close beside the murderer keeps,
Where'er he bends his way;
It scowls upon him while he sleeps—
It follows him by day—
No quiet smiles upon his breast:"—
A gnawing conscience is its guest.

IX.

Men marked his pale and haggard look—
His wild and restless eye—
And how his frame with trembling shook,
When a word was whispered nigh;
And thought the mark of Cain was seen
Branded upon his altered mien.

X.

But time passed on, and men forgot
The dark and treacherous deed:
Till in a lone secluded spot,
'Mid bush and tangled weed,
A mangled festering corpse was found,
Lying half buried in the ground.

XI.

A knife all dyed with gore lay near,
With which the deed was done;
The truth to all the town was clear:
The blade belonged to one,
Whose name, upon its haft of wood,
Revealed the hidden tale of blood.

XII.

No eye had seen him strike the blow;
—Save One that never sleeps—
None heard the crimson life-tide flow;
No breast his secret keeps:
His eye, his ear, his breast alone
Was conscious that the deed was done.

XIII.

But it needed not the form of word,
Nor medium of mortal sound:
The deep, avenging voice of blood
Cries fiercely from the ground:
The curse that seared the brow of Cain
Revives in this his son again.

XIV.

Not many days and nights had flown,
After the corse was found,
And the murderer lay in the prison lone,
On the dark and chilly ground:
His cheek was hollowed by ghastly care;
And his heart was gnawed by fell despair.

XV.

And every night and morn a man
Came to the murderer's cell:
His sable cassock and holy air
Betrayed his mission well:
A soul was perishing there alone!
Hist! hear ye not that shuddering groan?

XVI.

That reverend man, he bade him look
To Calvary's bloody day,
When Christ's atoning sufferings took
Man's blackest sins away;
He told him Christ alone could free
His poor lost soul from misery.

XVII.

But he might have plead such mercy there
E'en to the day of doom;
The murderer's brow had a frowning air
Of dark, terrific gloom;
He ground his teeth with rage and pain,
And fiercely he clanked his heavy chain.

XVIII.

And loud his curses rose and deep,
On those who worked his wo,
Who at God's altar pledged to keep
His steps where they "should go;"
He cursed his father's hoary head—
He cursed his fond old mother—dead!

XIX.

"They had," said he, "Christ's holy sign
Stamped on my infant brow;
But they never taught me things divine,
And I will curse them now.
They never curbed my wayward will—
And even in hell I'll curse them still.

XX.

"They never taught me words of prayer;
I gambled both night and day;
My creed has been to curse and swear—
I cursed when I would pray!
And they shall feel my curses now!
They wiped the cross from my young brow."

XXI.

(The good man passed from that dark cold cell,
And sorrow his heart did fill;
He had seen a man rush down to hell
With a stern, remorseless will.
God's Spirit oft forsakes that soul
Which spurns and mocks His soft control.)

XXII.

It was a dark and cloudy day,
When justice sealed his doom;
And the old bell tolled his life away
With slow and sullen boom;
It seemed, with its long and measured toll,
To knell the ruin of a soul.

XXIII.

His life the forfeit paid for life;
Within that prison wall
Was heard, with death his last strong strife.
And so shall perish all
Who, 'mid scenes of crime and blood,
Shall dare the avenging arm of God.

THE SUCCESSION OF PROTESTANT BISHOPS ASSERTED; OR, THE REGULARITY OF THE ORDINATIONS OF THE CHURCH OF ENGLAND JUSTIFIED.

CHAP. V.

Concerning the opinions of Doctors, of our and their side, of the English Consecrations.

Another argument which he brings against our ordinations, is the opinion of their Church, and of some of their own creatures; and also he brings some testimonies out of our writers, that they did not think succession in ordination necessary, &c.

1st. Then he says, that "the Catholic Church, from the beginning to this day, never accounted them bishops, nor does she look upon those by them ordained, for any more than laymen, as is plain from their practice of ordaining them anew after the Catholic manner, and by Catholic bishops, when they come over, and are to be made priests in the Catholic Church."

Crede quod habes et habes is a mighty ingredient in the religion of Rome; it is in virtue of this mighty principle that they have usurped to themselves the style of the Catholic Church: their bishops are Catholic bishops, and every thing they do is Catholic; it is with such specious words as these they amuse the ignorant, and set such a value upon their own actions. They indeed reject our orders, but then it is upon the same principle with the old *Donatists*, and truly they are so like these and other old heretics in the ancient Church in several other particulars, that they are not to be distinguished from them in their little quirks and forgeries, several eminent instances of which you have in this very book. But if the truth had been on their side, it is too well known that she stands in need of no such supports; it is purely faction and interest, and not religion, which is their ground for denying the validity of our orders, as will evidently appear by the *medium*, which this Mr. Ward brings to prove that their Church doth deny the validity of our orders. His words are these:

"When Hooper, Farrer, and Ridley, were degraded, they were not degraded as bishops, but only as priests, (for priests they had been made in the Catholic Church, before they fell.) The bishop of Gloucester, when degrading Ridley, tells him, 'we are to deprive thee (Ridley) only of priesthood, for we know thee to be no bishop.' To this Ridley was silent, without ever offering to assert any Episcopal character of his, from his pretended consecration by king Edward the VI.'s forms, which argues him not to have looked upon himself as bishop."

But here is an unhappy blunder committed in this proof, which shows at one view the principles of these people; for two of the bishops here were actually ordained by their own ordinal, and by such bishops as were ordained by it too.

Here are their consecrations to prove it, as they are in the register.

Nic. Ridley cons. 5 Sept. 1547, by	Hen. Lincoln. John Bedford. Tho. Sidon.
Robert Farrer, cons. 9 Sept. 1549, by	Tho. Canterb. Hen. Lincoln. Nic. Roffen.

So that the consecration of Ridley was two years and a half before king Edward's ordinal was established, and that of Farrer, above half a year before; for king Edward's ordinal was not set forth till April 1, 1550, as it appears before; so that their ordinal was then in force, and use, and no alterations made, but in the communion office, as appears by our acts of Parliament in that time.

Now here, we see, they reject bishops made in every respect as their own are, excepting that of the authority of the bishop of Rome, which their ignorant or factious doctors then thought to be an essential; as I shall show presently.

But the true reason, as it appears to me, why they would not allow of the consecrations of Farrer and Ridley, was not sacred, but merely secular, that thereby they might invalidate the leases they had made, as bishops of their respective sees, so that they themselves might have the benefit of letting new ones.—For poor Latimer, who was consecrated by the very same ordinal, but having no bishoprick, was vouchsafed the honor of a degradation. Nor is it much to be wondered at, that men professing the religion of Rome should sacrifice all honor and conscience to secular interest; for that is evidently the principal ingredient in the composition of most of the doctrines peculiar to that Church.

As to Mr. Ward's observation, that Ridley was silent when the bishop of Gloucester, in an upbraiding manner, told him *he was no bishop*; and he did not pretend to assert, any Episcopal character of his, from his pretended consecration by Edward the VI.th's forms; this is far from any argument, that he did not look upon himself as bishop; for he had no need to justify his consecration from those forms; nor indeed was it to any purpose to justify it from any form, any more than it would be to reason with madmen; for that unjust and unreasonable zeal, which the bishop of Gloucester and his fellows were enraged with at that time, had a great deal of actual madness in it. It is plain they were not actuated by the laws of reason and religion, when they appeared so contradictory to themselves, when they degraded Latimer, and did not degrade the other two, who appear to have been consecrated by the same forms. This I say is evident, if any body will be so charitable as to suppose, that covetousness was not at the bottom of this whole affair.

But Mr. Ward brings in his Catholic doctors, as if their opinion were of any consequence in this dispute: Bristow, Stapleton, and Harding, and the Rhemish divines, are brought in; but of what consequence are these sentiments, or rather the words of a few exasperated exiles, ignorant of our laws, in opposition to such manifest proofs, as I have already produced? Their objections have not the face of an argument; they are only confident assertions; as for instance, Stapleton tells the bishop of Winchester, you are no Lord of Winchester, *nor elsewhere, but only* Mr. Robert Hoorn. Do these words amount to any proof? But some men admire confidence in others, because they have so great a share of it themselves.

But Cudsemius (a violent papist, who came into England, in the year 1608, much about the time when their famous Nag's Head story was invented) had a very different notion of our ordinations: he is so sincere as to own them to be regular. His words are these: "As to the state of the Calvinistical sect in England, it is so formed, as either to last a great while, or else to be changed on the sudden, because of the Catholic order there, in a perpetual series of bishops, and a lawful succession of pastors received of the Church; for the honor of which, we are wont to call the English Calvinists by a milder name, not heretics, but schismatics."

Another eminent instance, what opinion the papists had of our orders, is indeed prior to this, but much more remarkable; we find it in the injunctions of bishop Bonner, one of queen Mary's unnatural instruments. The article of inquiry runs thus:

"Whether any such as were ordained schismatically, and contrary to the old order and custom of the Catholic Church, or being unlawfully and schismatically married, after the late innovation and manner, being not yet reconciled nor admitted by the ordinary, have celebrated, or said, either mass, or other divine service, within any cure or place of this city or diocese."

This injunction, to a person that has but an ordinary acquaintance with the history of those times, plainly appears to refer to the ministers ordained in king Edward's days; for the first description is of those who were *ordained contrary to the old order*; and as the old order was always observed in king Henry's time, and part of king Edward's, so the persons here described, must be those ordained by the *new*, in the latter part of king Edward's reign.—Secondly, they are farther described by their being married: and that statute which gave this liberty to persons in holy orders, was not established till the third year of king Edward.

What I infer from hence is, that Bonner did not look upon king Edward's orders to be invalid, but that the ordained were to be reconciled, and admitted by the ordinary as real schismatics generally were, to the exercise of their function in the Church. This shows, that the nullity of our orders was a more modern invention, not thought of till afterward, when it was the interest of Rome that they should be so reputed; for the pope used many artifices, in the beginning of queen Elizabeth's reign, to regain his former authority in this realm.—Among the rest, one was, that he would, by his pretended apostolic authority, confirm our then liturgy, in the English tongue, which is in effect to confirm the whole reformation, the use of the communion in both kinds, &c.; so that it appears, that pope Pius the IV.th, and the Church of Rome, had then other sentiments of our liturgies and orders, and the other parts of the reformation; but when they found no hopes of establishing the temporal concerns of their Holy Father here, the case was altered; so that by this we may perceive upon what pitiful grounds they deny the validity of our orders, being nothing else but avarice and ambition.

These are testimonies of another nature from what Mr. Ward has produced; he has produced the passionate expressions of a few angry men of our own country, who did not determine in this point agreeably to God's word, nor the known practice of the Catholic Church, but to those resentments they were so full of, upon the account of the supposed hardships they had undergone. Whereas you see I have brought the judgment of a man that was a foreigner, who came over to view the state of our Church and universities, and consequently is not to be presumed partial in his opinion; at least he cannot be suspected of partiality to our side. Again; I bring the testimony of one of their own bishops,[*] who wanted not strong resentments, acting in his Episcopal capacity.—And lastly, the pope himself, you see,[†] acknowledged the validity of our ordinals, and orders too, or else he would not have agreed to establish them by his authority. And now I leave it to every common reader to judge, (though the merits of the cause doth not depend upon this,) what opinion the Catholic Church, as he calls it, had of our orders at the beginning; how their notions of them came to be altered, I have already accounted for.

I shall close this head with a more modern instance: it is the opinion of the doctors of the Sorbonne, as I find it related by the learned dean of Norwich.

"In the late times, when one Goffe went over to the Church of Rome, a question arising about the validity of our orders, on his taking upon him at Paris to say mass by virtue of his orders received in our Church, it was referred to the Sorbonne, to examine the matter; where it being fully discussed, they gave in their opinion that our orders were good. And this I have by the testimony of one,[‡] now an eminent papist, who some years since told me the whole story from his own knowledge, he being then in Paris when the whole matter was there transacted; and although afterwards, as he told me, the pope determined otherwise of this matter, and ordained the archbishop of Paris to re-ordain him, yet the Sorbonnists still stuck to their opinion that he was a good priest by his first ordination. And if you will know whence this difference in the determination arose, it was that the one proceeded according to the merits of the cause, and the other as would best suit to his interest, and the interest of the party he was to support."

Mr. Ward doth in the next place bring in some of the doctors of our Church, speaking against the orders of the Church of Rome; they are Whitaker, Fulk, and Sutcliff, and concludes from thence, that they did not think Parker *to have received an Episcopal power from the Church of Rome.* But it is evident that he putteth a construction upon their words, which they will not strictly bear; for I doubt not but if I had their books by me, I could prove, that what they say, is only against the corruptions and insignificant ridiculous ceremonies in the Romish ordinations. For his quotation out of Fulk plainly alludes to their innovating ceremony of anointing in ordination, when he says, "We spit at your stinking greasy anti-Christian orders." And if the case is as he says, I do not think what they say so material as to rake into the rubbish of old libraries for their writings to prove the contrary. They were men well enough in their way, but they were confined to the schools, and were little acquainted with the affairs of the world. The case which he disputes doth too evidently appear by public records, acts of Parliament, and our public ordinals, for any body that takes upon him to defend our ordinals, to condescend to seek out for such evidences as these, to support his cause, if they do not happen to be immediately within his reach.

But if we may judge of the rest, by what Dr. Fulke has written upon that head, he was very far from giving up the cause of Episcopacy, or owning that there were no consecrated bishops in the Church of England. For in his answer to "Stapleton's Fortress," where Dr. Stapleton, according to the bold impudent way of Popish writers, tells the world, "The spiritual rulers of the primitive Church were bishops and pastors duly consecrated; but Protestants have no consecration, no true bishops at all."

Fulke, enraged at so loud a lie, returns this answer: "This is another lewd slander against the Protestants, for they have true bishops, though not consecrated after the Popish manner. Laurence, the second archbishop of Canterbury, acknowledgeth the ministers of the Scots and Britains for bishops, although they were not subject to the Church and See of Rome, lib. 2. cap. 4. Aidanus, Finanus, Colmanus, are judged of Beda, for true bishops, although they were divided from the Church of Rome, and so are such bishops as were ordained by them." But Dr. Fulke comes more home to the point, in the 113th page of this very book, with respect to our succession from the Popish bishops, before the reformation: "The 31st difference is imposition of hands, which is a mere slander, for the ceremony is used of us in ordaining of ministers; likewise where he saith, that when all the Popish bishops were deposed, there were none to lay hands on the bishops that should be newly consecrated; it is utterly false, for there was one of the Popish bishops that continued in his place; there were also divers that were consecrated bishops in king Edward's days."

By this you may see how far these men are to be depended upon in what they write: they are not ashamed to belie Dr. Fulke, after so many years rest, and Christian burial; and I think we may fairly conclude that the other Protestant doctors have received the same usage.

But Mr. Ward tells us, that it "was an universal cry among the Protestants at that time, that the Church of Rome was in apostacy, and drowned in damnable idolatry; that Rome was the whore of Babylon, the pope anti-Christ, &c., which charge of anti-Christianism, apostacy, and idolatry, is inconsistent with the apostolical succession of bishops and priests, and with all Christian priesthood."

As to the idolatry of the Church of Rome, and consequently of the apostacy, &c., of the pope, and all that adhere to that Church, he'll find the cry continued; and I wish with all my heart that there were, even now, any reason for an abatement of it; but this they must not expect, until they have made very considerable abatements in their corruptions. Indeed, Mr. Ward would willingly, you see, flatter himself and his own party with a notion that we do now no more charge Rome with idolatry, or that the pope is anti-Christ, in the sense of being an opposer of the Christian religion.

But that this charge of idolatry, apostacy, and anti-Christianism, so justly imputed to the Romanists, should be inconsistent with an apostolical succession of bishops, is what he has yet to prove; for we deny that heresies do disannul holy orders, and we have the primitive Church on our side, in this doctrine, whose practice it was to admit the Arian priests, and other heretical ministers, to the exercise of their functions, without any further ordination. And this is the foundation which we go upon in allowing of the orders of the present corrupt Church of Rome, for we reject nothing but their errors; and though they have, even in their ordinals, introduced many corrupt superstitious ceremonies and practices, yet the Providence of Almighty God hath so ordered it, that they have retained so much of the apostolical and primitive form, as is sufficient to convey the Episcopal and priestly functions.

As to what he says of the opinions of some Protestants contrary to this, it is nothing to the purpose, for private opinions prove no more than the arguments do which they are supported by. But the passage which he produceth out of Burnet, to prove that there are such private opinions, proves less even than private opinion itself, unless he thought we have any regard for his own, because he refers us to Burnet, p. 230. Now, the late bishop Burnet has written a great many books, and where to find the passage I cannot tell, so that at present they shall pass with me but as Mr. Ward's own words; and what weight there can be in the words of a man that has falsified acts of Parliament, and the date of a public liturgy, &c., I leave to the consideration of every honest man. And as to what follows afterwards of Jewel's and Horn's, &c., branding the Roman Episcopacy with the character of anti-Christ, this is all of a piece with the rest; the pope indeed they justly branded with such a character, not upon the account of his Episcopal character, but because of his usurpation and tyranny over the rest of his brethren the bishops, which is neither founded in Scripture nor primitive practice; and because he both practiseth and supporteth the idolatry and errors of his vassals, in opposition to the true faith of Christ, established by Christ and his apostles.

There is one curious thought more which is very observable in this writer. I shall transcribe the passage at large: "I do not say for all this, but that the queen (who in her own thoughts was much better principled towards Episcopacy than themselves were) desired to have her new bishops consecrated by Catholic bishops, and the Catholic forms. For her ambition was, that her new reformed congregation of England should bear the face of a Church, and have in it an Episcopacy and true priesthood, which she knew the foreign reformed wanted; and it was in compliance with her (not from any good principles of their own) that Parker and his colleagues made so much suit to Catholic bishops for consecration."

Now I wonder what could hinder queen Elizabeth from having her desires satisfied; and all the world knows she was a lady that very well knew the means how to have her desires satisfied. She would not in her two first statutes have abolished all the superstitions of Rome, if she did know there was no other way to procure good bishops, but by the administrations of the Popish ones; for she was too cunning not to know, that these means would effectually prevent those Popish bishops from complying with her desires. Nay, we find those Catholic forms, as he is pleased to call them, were so far from being agreeable to her desires, that king Edward's forms of ordination were used in all her reign, which she never would have permitted, if she had thought that they were *invalid*. But this simple suggestion is of a piece with the rest of what this author has written.

If there were no other reason but the great opposition which queen Elizabeth's bishops made against the Puritans; this alone were sufficient to prove their good affections to Episcopacy, and that it was not the queen's desire alone to have this government established.—But Mr. Ward, according to the notorious examples of Sanders, Champney, and the rest of that tribe, will say any thing he has a mind to, without any sense of shame or blushing.

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[*] Bonner.

[†] Pius IV.

[‡] Mr. Obadiah Walker, master of University College, in Oxford, who apostatized to Popery, in the reign of king James II.

CHARGE OF THE MOST REV. THE ARCHBISHOP OF CANTERBURY, DELIVERED BY HIS GRACE IN THE CHURCH OF ALL SAINTS, CANTERBURY, ON WEDNESDAY THE 30th SEPTEMBER, 1840.

(*Continued.*)

I am now led in the order of things to a subject of equal importance, on which there has been a considerable difference of opinion among wise and good men—the recommendations of the Church commissioners in respect of the chapters of cathedral and collegiate churches, which have now received the sanction of parliament. Since the hour of contest has passed, each party, I apprehend, is agreed in acquitting the other of culpable motives, however they dissented with respect to the effects those measures would have on the well being of our national Church. As the matter is finally settled, discussion on the arguments which have been urged with great force and ability on both sides of the question, could lead to no useful result. The principle in which the operation originated, zeal for the Church, suggests a consoling reflection, that among those who the most disapproved of the measure, none will be found who will not cordially agree with its promoters in using their utmost endeavors to avert any evils that may arise from chance. If it should be found from experience that the efficiency of our Church is increased—that the blessings of her apostolical doctrines and her pastoral care are most extensively dispensed to the people—that a sense of the benefits which she imparts and the sacrifices to which she has consented has strengthened her hold on the respect and affections of the country—they will be among the first to rejoice at results so different from what they anticipated. If those views should be realized, the Church, when assailed on future occasions, will find herself in a strong position. Her defenders will appeal to the improvement in the spiritual condition of the people, which has been effected at her expense. They will show that the funds which remain for the sustenation of those magnificent fabrics have been calculated on the lowest possible scale consistent with the due celebration of her solemn services, that rewards for eminent learning and piety have been more largely reduced in number and value, than under circumstances of less pressing necessity might have been thought desirable. They will protest against the injustice and impolicy of disturbing arrangements, prepared after careful inquiry and mature deliberation, and confirmed by the authority of the state; they will call in the aid of others of the friends of religion and order to secure the peace of the Church, and protect her from factious violence and sacrilegious rapacity. Their arguments will make a great impression, as being evidently founded in truth, and our means of resistance will be available in their fullest extent when we have no vulnerable parts to defend.

But, whatever the issue may be, nothing could be more fatal to the Church than disunion among her ministers, in whose concurrence in promoting her interests, by a faithful discharge of the duties belonging to their several stations, her stability and efficiency must depend. This truth, important at all times, is entitled to particular consideration at the present crisis.

From the time of the French revolution, which, bursting forth on a sudden, like a volcano, spreading terror and desolation over Europe, the antagonist powers of good and evil have been constantly active, and the period seems to be approaching which shall decide the issue of the contest. We, at that time, beheld, with dismay and astonishment, infidelity avowing its principles, and mustering its forces for battle, against all that was revered and sacred in the Christian world, in the hope of subverting the Throne and Altar by force of arms.—At a moment when opposition seemed to be fruitless in the powers it brought into the field, it was suddenly scattered by the hand of an overruling Providence. Far was it, however, from losing sight of its object. It continued, in the calm that succeeded, to prepare in darkness and secresy for future action, and having recruited its forces, it no longer conceals its hostile designs against our established Church.

On the other hand, a spirit has been raised which is steadily and energetically working in defence of our sacred establishment, and the truth which it is formed to uphold—a spirit which is greatly extending its influence and increasing its power. Under these circumstances, it is very desirable that we should understand our real position—that we should know the strength of our enemies, the support we may expect from our friends, and the means of defence on which we may safely rely.

It would be unwise to conceal from ourselves that there is a formidable combination against the Church. Among those who would rejoice in her downfall may be mentioned the unbelievers in God and Divine Revelation, who, in principle, are hostile to religion, or regard it but as an instrument in the hands of a person who may discard it at pleasure, when he finds it unpalatable to his purposes. Of these, some few perhaps, and only a few, may be favorably disposed to the Church, in consideration of the benefits derived to the state, from her usefulness in the maintenance of peace and order.—Another division consists of believers in Christ, but prepared by their prejudices, and jealousies, or their notions of ecclesiastical government, or zeal for their peculiar tenets, to unite even with those they most disapprove of in effecting the ruin of the established Church. With these may be classed, as concurring in object, though widely differing in principle, the professors of liberal sentiments, who regard all forms of faith as indifferent, and look on all Christian communities, including the Church, as entitled to equal consideration, or, in other words, to equal neglect. To these must be added the advocates of the voluntary system, who, regardless of the confusion which must ensue on an alienation of the funds by which the teachers of religion have so long been supported, and shutting their eyes to the failure of their favorite plan, whether from choice or necessity, it has unhappily been tried, have, notwithstanding, persuaded themselves that the great mass of the people would be benefited in spiritual respects by the abolition of the Church establishment.

The numbers of our adversaries are swelled by the co-operation of irregular bodies, whose opinions and purposes are practically represented, at least, by the chartists and the socialists, and who, though in general disclaimed as auxiliaries by the classes above mentioned, will, eventually, forward their designs; for it cannot be doubted that whatever has a tendency to loosen the obligations of morality, or weaken the sanctions of religion, or disunite or confound the social orders of society, must operate against the efficiency, I might say the existence, of the established Church.

Of these several parties, the most violent are the least to be dreaded. Direct attacks on her sacred institutions would create instant alarm, and unite the great body of the nation in their defence. But who can believe that the result would be equally certain if the blessings of religious instruction and worship were withdrawn from the bulk of the community—if our Churches were suffered to fall into ruin for want of the means of repair, if no adequate provision were made for the spiritual necessities of the population daily increasing, if the youth of the country were allowed to grow up in ignorance of her doctrines, and the practice of Christianity! With assailants so many in number, and possessing the means of extending their influence by means of that powerful engine, the press, it would be highly imprudent in us to rely on the goodness of our cause, without availing ourselves of the means which are within our reach, of defeating their projects. Of the sufficiency of these means, under the blessing of God, we have no reason to doubt. In the very dangers which threaten the Church, we find ground of security. The assaults of which she is the object, have excited the sympathy and quickened the energies of the better part of people in her defence.—Their demonstrations of attachment, and assurances of support, I have the satisfaction of thinking are not ebullitions of a transient feeling; but the expression of sentiments founded in principles, and likely to be as permanent as the causes in which they originate.

The importance and extent of the benefits dispensed by the Church, and which cannot be supplied from any other source, and her legitimate claim to authority in her sacred character, have, of late years, been recognized in a degree unknown at any former period since the reformation. The increasing zeal of the clergy, their attention to their professional duties, and their exemplary forbearance under the insults and calumnies that have been heaped upon them, have had their proper effects on the well-disposed portion of the community.—Possessing, as they now do, in a more than ordinary degree, the salutary influence on which the success of their ministrations depends, they have only to continue the course which has produced this happy result, with the same Christian spirit and increased exertion. A wide field is open before us, presenting objects so vast and so numerous, that if we had no other reliance than on our own unassisted strength, we could not reasonably hope to succeed in attaining them. The Church, at home and abroad, implores our aid, and it is only by answering her call with efforts commensurate to the exigency, that we can enable her to sustain her character, or even to place her in security.

In looking at the state of religion at home, the first thing that strikes us is an evil of a formidable magnitude, and destructive as far as it extends to the efficiency of our Church—the inadequacy of her means for the entire accomplishment of the purposes implied in a national establishment. The spiritual destitution existing in some parts of the kingdom is truly appalling. In these less populous counties, we can hardly conceive the want of religious ministrations which is felt in districts where hundreds and thousands of poor and ignorant workmen are collected from all parts of the country, for the working of manufactures or mines; without places of worship for public devotion, and beyond the reach of pastoral care. And the lamentable consequence of this abandonment are seen in turbulence, profaneness, intemperance, and every species of moral depravity. Even here we have to deplore the insufficiency of the Church for the satisfactory discharge of pastoral duties, not only in towns, where the population is greater, and the incentives to vice are more abundant, but in extensive rural parishes.

But in the places mentioned above, the great disproportion of Churches and clergymen to the neighboring towns, proves, to a certainty, that multitudes must necessarily be left in a state of heathen darkness. I confidently appeal to your judgments and consciences, whether consistently, I will not say with Christian charity and Christian principle, but even with common prudence, we can doubt the propriety of remedying an evil which deprives a large portion of the community of the means of grace, and diminishes the hope of future improvement by alienating their minds from the Church.—But even in places where they are amply provided with churches and pastors, there is reason to fear that, from the want of instruction in childhood, there are many who call themselves Christians, who yet derive little advantage from those opportunities of learning their duties, and attaining a knowledge of CHRIST. It is true, that on comparison of past times with the present, we shall see great reason to be thankful that Almighty GOD has blessed the exertions of his servants with a large increase, and at the same time we shall perceive the injustice of the reproaches which have of late been passed on the Church, of our being indifferent or hostile to the general diffusion of knowledge. The number of schools which have been founded within the last thirty years, and principally through the instrumentality of the clergy, afford decisive testimony in our favor. Considerable progress has been made in the work of education, but still we acknowledge its incompleteness. Not only have the means fallen far short of the need, but even where the means are sufficient, they do not always fully answer the end. Many children who pass through the schools, exhibit no fruit of instruction in after-life. This failure is common to the children of all classes—whether educated in the bosom of their families, in classical seminaries, or parish schools. The causes are, in all instances, nearly the same: the bad example of parents, evil communications, temptations acting on the passions of inexperienced youth, and neglect of the ordinances of religion. As far as the poor are concerned, these evils, though they will never cease to exist, may be, in a great measure, obviated, by judicious care and attention. It is part of our pastoral duty, not only to promote the establishment of schools, and provide competent teachers, but to encourage both teachers and children in the performance of their duties respectively, by frequent inspection. The parent should also be reminded of the obligation that lies on him to attend to the conduct of his children; and a great point will be gained if young persons, after leaving the schools, could be prevailed on to consider attendance at Church as a sacred duty. Sunday schools, for the continued instruction of those who have passed through infant and national schools, might be rendered conducive to these or other useful objects. A system thus accomplished would prepare the minds of the young to profit by the instruction of their pastors in after-life.

(To be concluded in our next.)

COMMUNICATIONS.

For the Churchman.

HISTORY OF THE FIRST FOUR GENERAL COUNCILS.

No. III.

COUNCIL OF EPHESUS.

The first Council of Ephesus, being the third *œcumenical*, was called by the emperor Theodosius, who sent letters to the bishops of the chief Sees, and among them, to St. Austin, who, however, was dead before the messenger arrived at Hippo. Two hundred and seventy-four bishops were present at this Council, celebrated in the Church of the Blessed Virgin, a little after Pentecost, Anno Domini 431. Cyril, bishop of Alexandria, presided in his own right; since, by a polity recognized in the Eastern Church, the bishop of Alexandria was next in rank to the bishop of Constantinople; and Nestorius, of the latter See, was to be tried by the Council for heresy. It is not to be denied, that Celestine, bishop of Rome, commissioned Cyril to fill his place; but this was agreeable to the custom of Councils. Celestine, moreover, was soon after represented by his proper legates. The occasion for assembling this Council was given by Nestorius, bishop of Constantinople. He had advanced the opinion that the two natures in CHRIST, the divine and human, were not hypostatically, but only σχετικως, relatively, united; consequently, that there were two persons in the Mediator, and that therefore the Blessed Virgin was not to be called Θεοτοκος, but χριστοτοκος, not mother of GOD, but mother of CHRIST. On his refusal to renounce this heresy, he was unanimously condemned and deposed.

The proceedings of this Council are extant in Greek and Latin; and are divided into three parts:

I. In the first part, are contained the events which preceded the Council; such as the homilies and letters of various individuals, from which may be known the true state of the Nestorian cause.

II. The second part, contains the transactions of the Council itself, which were finished in seven sessions.

Act 1, was celebrated in the month of June. The occasion of summoning the Council was declared by Peter, a presbyter of Alexandria, and chief notary. Nestorius was then thrice summoned, but did not appear: and the letter of the emperor summoning the Council was then read. To this succeeded the recital of the Nicene creed, as also of the letters of Cyril to Nestorius, the agreement of which with that creed was recognized by the Bishops, while the letter of Nestorius to Cyril was condemned. The letters of Celestine, Bishop of Rome, and of the Synod of Alexandria to Nestorius, were then read, and many testimonies from the ancient fathers adduced to refute the error of the accused. At last, his peculiar dogmas, drawn from his own writings and the testimony of Bishops, being laid before the Council, sentence of deposition and condemnation, subscribed by the fathers in Council, was pronounced against him. This sentence was received with acclamation by the people—men of every rank conducting the Bishops, with solemn pomp, through the streets. The day after, his sentence was signified to Nestorius himself, directed to "Nestorious, the new Judas." In conclusion, letters were written by the Synod, to Theodosius, and to the clergy and people of Constantinople; and by Cyril, to the clergy of Constantinople, and to the clergy and people of Alexandria. But, in the mean time, John of Antioch had come to Ephesus, with his oriental Bishops, on the fifth day after the Council had met. Taking, or pretending offence, that his coming had not been awaited, in a Council of forty-three Bishops, including the ten who were previously connected with Nestorius, he pronounces sentence of deposition against Cyril and Memnon of Ephesus, threatens anathema to the rest, unless they repent, condemns the anathematisms of Cyril, and in the name of the Synod declares to the Synod of Ephesus, to the Emperor, to the Queens, and to the clergy, senate, and people of Constantinople, what had been done on his part. The Count Ireneus, a friend of Nestorius, and the Count Candidianus, were the messengers of this schismatical Synod to the Emperor. Theodosius, deceived by the reports of these two nobles, who had caused the letters and relations of the Council under Cyril to be intercepted, ordered the acts of the Synod under John of Antioch to be sustained, believing them in fact to be the acts of the great Ecumenical Council at Ephesus.

Act 2d, was held on the tenth of July. The legates of the Roman Pontiff having arrived, his letters to Theodosius, to the Synod, and to Cyril, were read and recorded.

Act 3d, was held the day following, when the Synodal acts respecting the deposition of Nestorius, were compendiously read before the Roman legates, by whom they were subscribed. A narrative was sent to the Emperor, and to the clergy and people of Antioch. In both documents the ordination of a new Bishop in place of Nestorius, was discussed.

Act 4th, was held on the sixteenth of July. A book of complaints was presented, by Cyril and Memnon, against John of Antioch and his Synod. Three Bishops were sent to summon him, but they were indignantly driven from his door; and when informed of this act of contumacy, the Council declared void all that John and his Bishops had done against Cyril and Memnon.

Act 5, was held the day after the former. Cyril again made complaint against John, from a certain book in which he had charged Cyril as an Apollinarian; and to show the injustice of that charge, Cyril at once anathematized Apollinaris and other heretics. John, being for the third time summoned, was then, with his Bishops, condemned and deposed. An account of this was sent to the Emperor, and to Celestine of Rome, whose sentence against the Pelagians, it may be remarked, had in the mean time been ratified by the fathers of Ephesus.

Act 6th, was held on the twenty-second of July. The Nicene creed was read, and the testimony of the earlier fathers of the Church condemnatory of Nestorius was again recited. The account of Charisius, a priest of Philadelphia, was then read, concerning the Quartodecimans, who, in a creed subscribed with their own hand, renounced their particular error, and at the same time the errors of the Novatians. A Synodal decree was also passed, forbidding any one to compose or write another than the Nicene creed, for the use of the Catholic Church.*

In the mean time, John of Antioch had gone on with his Council, under the pretext of confirming the Nicene faith, and of condemning, beside other, twelve special heretical tenets of Cyril. Having poisoned the ear of the Emperor, through Count Candidianus, and procured a rescript forbidding the Bishops to leave Ephesus till certain imperial delegates should examine the matter more fully, the Orientals were greatly elated. At length, John, Count of the sacred largesses, was sent with letters from Theodosius to restore peace. These letters could not be read on account of the tumult among the Bishops, and it was thought necessary to commit, not only Nestorius, but Cyril and Memnon, to military custody. The Orientals upon this sent John and seven others as their legates to Constantinople, but were not allowed to proceed further than Chalcedon; and not till they had written three suppliant libels, were they permitted an audience of the Emperor. In the mean time the Ephesine Fathers despatched eight of their number, among whom was Philip, the legate of Pope Celestine, who were at length, though with difficulty, admitted to the imperial presence; the clergy and people of Constantinople, the monks, anchorites, archimandrates, and a great multitude, demanding it, and when the letters from Ephesus were read, denouncing anathema on Nestorius. The letters and narratives of the Council and their friends exposed the frauds of the Orientals, and the Emperor released Cyril and Memnon from prison, exiled Nestorius, and confirmed the acts of the Council.

Act 7th, was held on the last day of August. Troilus of Constance, Metropolitan of Cyprus, being dead, the Bishop of Antioch was desirous of subjecting that island to his jurisdiction. Reginus, Bishop of Constance, and other Cyprian Bishops, petitioned the Council that the island might be preserved in the independence which it had from the time of the Apostles. The request was admitted as equitable, and the fathers decreed that the Cyprian Bishops should have the right of ordaining "according to the canons of all the fathers and ancient custom," and that all churches in every province should thenceforth retain inviolate and perfect the privileges they had from the beginning. The Council then resolved, that John of Antioch, and the other Bishops in his Council, should be deprived of all sacerdotal function and ecclesiastical communion.

Six canons relating to Nestorius were subsequently passed. On petition of Eustathius, Metropolitan of Pamphilia, who pleaded old age, he was permitted to abdicate, retaining the honor and communion of a Bishop, but without the privilege of exercising the ministerial office on his own authority. At the request of two Bishops, the Messalians and Euchites were declared, unless they renounced their heresy, subject, if clergy, to deposition and exclusion from the Holy Communion; if laymen, to anathema. Lastly, upon a like petition, that because it was usual for some episcopates to have many cities under them, (lest the Nestorians should take possession,) ancient custom might be observed, the Council determined accordingly, that no innovations should be made in such cities.

III. The other transactions carried on during the sitting of the Council, or subsequently, may be found in its acts and the various works of Cyril. From these, it clearly appears, that Nestorius was deposed by the Council, and by an imperial edict exiled, and that Maximian was appointed in his place. Cyril of Alexandria, on his return, was received with acclamation and joy. The Orientals, condemned by the Emperor, also returned; and by his mediation and order, recognized the Catholic doctrine concerning the incarnation lately established at Ephesus, and returned to communion with Cyril. Such, indeed, was the state of reconciliation, that Paul of Emessa preached for Cyril on the true doctrine respecting the Virgin, as *Theotokos*, or mother of GOD.

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* I will venture to predict, that if ever Christians are restored to unity, it will be by virtue of this decree.

CHRIST CHURCH, OXFORD, NO. I.

When I go musing all alone,
Thinking of divers things foreknown,
When I build castles in the air,
Void of sorrow, and void of fear,
Pleasing myself with phantasms sweet,
Methinks the time runs very fleet.

Burton's Anatomy of Melancholy.

If a person would desire to fall into a meditative, studious, or contemplative humor, he must haunt the cathedral aisle—the shadowy minster's transept—or linger in the twilight sanctity of the many beautiful cloisters attached to England's abbeys and colleges. It is best, too, that he "go musing all alone," to enable him more completely to keep up the solemn, religious impressions which will commonly creep over him at these pensive moments.—None are allowed to enjoy or delight in this kind of reverie more than the American, and on none, perhaps, does it make a more deep or lasting impression: for he comes from a land where he has had no previous opportunity of examining or wandering among ancient specimens of ecclesiastical architecture, or of filling his mind with subjects of this nature, save from the pages of books, or the tales of travellers. To him, therefore, there is an inexpressible charm thrown over aisle and cloister, more easily imagined than described. For what to him are the splendors of gaudy courts, "its tinsel trappings," or "its pageant pomps," compared to the tranquil contemplation of scenes like these? What object fraught with more interesting reminiscences of piety, or virtue, than the stately pile containing the imposing monuments and ashes of the august or renowned dead of centuries?

I wonder not at the poet Collins haunting the aisles and cloisters of Chichester Cathedral, where he is said to have wandered frequently, nights and days together, listening to the choristers as they chanted their melodious anthems, enraptured, like king Canute, the Dane, who in the eleventh century composed that famous ballad in sailing past the Abbey of Ely, as the monks were chanting their choral hymns—

"Merry sang the monks in Ely,
When Canute the king was sailing by;
Row, ye Cnihts, near the land,
And let us hear these monks' song."

And we are told that the too susceptible poet was frequently heard to moan and shriek aloud, his mind being wafted away by the solemn or majestic strains of melody, the religious sanctity of the place, or the quick enthusiasm of his poetical temperament. It was of this fine poet that the anecdote is related by Thomas Warton, to Dr. Johnson, who met Collins during a journey, and requested to look at the book the poet carried with him, to find out what he was studying. It proved to be an English Testament. "I have but one book," said Collins, "but that is the best." Collins truly loved the "dim religious light" of cloisters and cathedrals, as well as Thomas Warton, although he has left no poetic record of the fact, as the latter has:—

"The taper'd choir, at the late hour of pray'r,
Oft let me tread, while to th' according voice
The many-sounding organ peals on high,
The clear slow-dittied chant, or varied hymn,
'Till all my soul is bath'd in ecstacies,
And lap'd in Paradise. Or let me sit
Far in sequester'd aisles of the deep dome,
There lonesome listen to the sacred sounds,
Which, as they lengthen through the Gothic vaults,
In hollow murmurs reach my ravish'd ear.
Nor when the lamps expiring yield to night,
And solitude returns, would I forsake
The solemn mansion, but attentive mark
The due clock swinging slow with sweepy sway,
Measuring time's flight with momentary sound."

Warton's Pleasures of Melancholy.

It was in this dreamy kind of mood that I had wandered from college to chapel, and from cloister to garden, at Oxford, until I strayed into Christ Church Chapel. Here I began quickly to please myself, by reflecting upon or studying out the remains of antiquity scattered around me. I paused near an ancient tomb, which I was told was the shrine of St. Frideswide, who died in the year 740. A fair is still held yearly, before the gates of this college, in honor of her memory. The next tomb that arrested my notice, displayed a man in armor. It is said to represent Sir Henry De Bathe, who was buried here in 1252. Another, still more ancient, contains the dust of Guymond, a Prior, who died in 1149. There are several other monuments remarkable for age and preservation, which arrest the notice and call forth a passing comment from the traveller. The most curious and interesting one to me, however, was that erected to the memory of that quaint and most remarkable of writers, Robert Burton, the author of the Anatomy of Melancholy. And what an anatomist of the subject he was, the peruser of his curious book well knows. How fond of Latin sentences, and all kinds of lore. He was a member of this college, and his body was interred in the choir, in 1639. His rare work lives, most probably, in the memory of the reader, a monument of acquired reading and study, dreams, reveries, and varied knowledge. The Latin inscription upon his monument was furnished by himself, and discloses the vein he saw fit to exhibit his mind in before posterity:—

"Paucis notus, paucioribus ignotus.
Hic jacet Democritus Junior,
Cui vitam dedit, et mortem, Melancholia.
Obiit viii. Id. Jan. A. C., M.D.XXXIX."

What stranger to the character of Burton, would think of finding his name hidden under that of Democritus Junior. But it was his humor, and he has told no falsehood, at least upon his tombstone.

Thomas Warton observes of him, that "the writer's variety of learning, his quotations from scarce and curious books, his pedantry, sparkling with rude wit and shapeless eloquence, miscellaneous matter, intermixture of agreeable tales and illustrations, and perhaps above all, the singularity of his feelings, clothed in an uncommon quaintness of style, have contributed to render it, even to modern readers, a valuable repository of amusement and information." Burton was Vicar of St. Thomas, in Oxford, and rector of Segrave, in Lincolnshire, which preferments he held until his death.—Besides the reputation of a severe student, he has left a high reputation behind him for charity, great honesty, and plain dealing. He appears to have been celebrated as much for humor as melancholy, for his agreeable qualities and ready wit. Something more than a passing glance at his monument, therefore, I thought due to his memory. Indeed, I pleased myself by dwelling some moments upon the singular vein of mind and genius of this curious writer—the writer of but one book, setting forth the "Kinds, Causes, Symptomes, Prognostics," and cure of Melancholy, and above all, written, it is said, to cure himself of that malady.

Bishop Kennett informs us, that Burton, whilst absorbed in his studies, was "so mute and mopish, that he was suspected to be *felo de se*;" and that at other times, "in an interval of vapours, *he would be extremely pleasant, and raise laughter in any company.*"*

Burton's own words corroborate, in some degree, the foregoing remark: "I have seen men, (he observes,) miserably dejected in a pleasant village; and some again, well occupied and at good ease in a solitary desert: 'tis the mind, not the place, causeth tranquility, and that gives true content."† The Anatomist of Melancholy, appears to have been sensitive and alive to all the beauties and sublimities of nature, if we may judge from the following eloquent passage: "I live and breathe under that glorious heaven, that august capital of nature, enjoy the brightness of stars, that clear light of the sun and moon, those infinite creatures, plants, birds, beasts, fishes, herbs, all that sea and land affords, far surpassing all that art and *opulentia* can give."‡ One of his reflections upon sickness, we cannot resist quoting, from its truth and beauty: "Sicknesse is the mother of modesty, putteth us in minde of our mortality; and when we are in the full career of worldly pomp and jollity, she pulleth us up by the ear, and maketh us know ourselves."‖ Wise sentences like these may well be compared, "like unto trees of gold arranged in beds of silver." The annexed extract is one of those observations springing most probably from the writer's own immediate feelings.—"As the rose-tree is composed of the sweetest flowers and the sharpest thorns—as the heavens are sometimes overcast, and sometimes fair, alternately tempestuous and serene, so is the life of man intermingled with hopes and fears, with joys and sorrows, with pleasures and pains."§

A philomath like Burton may have had his moments of melancholy or dejection of spirits, yet he must have been very far removed from being an unhappy man; for on him hope and religion often smiled, and "waiv'd her golden hair!" Indeed, I can imagine few situations or places more congenial to such a spirit, than Oxford: here he must have been, one would suppose, entirely at home, living among scenes and objects of rare beauty and antiquity—among scholars, antique colleges and cloisters, enabling his mind to dwell constantly in that merry, facetious or sombre humor as best pleased or suited him, to build castles in the air, and live in day dreams. The tomb of Burton seemed to me to be appropriate and well chosen—his dust to mingle with antiquity, and that those who stopped to do it homage, might linger pleasantly in this cathedral chapel, with serious thoughts and holy reveries awakened by the memorials around him—his curiosity pleased and excited by legends curiously painted upon glass windows—the arms, crests, and devices of nobility and the sculptured stone and marble of other days stimulating his attention or admiration.

D.

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* Bishop Kennett's Register and Chronicle.
† Anatomy of Melancholy.
‡ Ibid.
‖ Ibid.
§ Ibid.

For the Churchman.

MISUSE OF THE FUNDS OF OUR GENERAL MISSIONARY SOCIETY.

The Domestic Committee have recently issued their circular to all the clergy, in which they say: "The Domestic Committee contemplate with much pain, the prospect which the condition of the funds for the missions under their charge presents;" and that "during the last three months, implored the Church for the means necessary to carry on their work; and they have apparently implored almost in vain."

The Domestic Committee, however, ought not to be kept in ignorance of this fact, that there is much dissatisfaction expressed by some of the clergy, in regard to the use of the funds committed to them for disbursement; and it was predicted some time ago, that unless this evil should be remedied, matters would soon come to the present crisis: a small amount of funds be contributed for missionary porposes.

The Committee will inquire, how are these funds misapplied? We will answer the question, and give reasons for dissatisfaction. The Domestic Committee have a Secretary and General Agent. This is right; but they pay him the enormous salary of $2000 per annum; this is wrong, and a subject of just complaint. When we say enormous salary, we speak comparatively; it is enormous in comparison with what the great mass of our talented and successful clergy, who have families to support, are annually receiving for their services. The Agent, however, is a single young man, and is therefore subjected to less expenses. This would be well, did it make any saving of those sacred funds, for poor suffering, back-ground laborers, who sustain the self-denial and sacrifice of the LORD's work. But, perchance there may be in the same city with the Agent, a successful missionary, who receives but half the salary, and has a wife and several children to support!

Now suppose your Agent, who is the servant of suffering servants, should so live that his board should cost him $300 per annum. This would be living quite genteelly. Then suppose he take $100 for his raiment; and $400 beyond his food and raiment. How rich a multitude of our talented and faithful laborers in the ministry would feel, could they redeem even $100 beyond their food and raiment! Look abroad, and behold the clergy, who have labored arduously five long years for the Church; and during all this time, put all together, have not received the gross amount of $2000 for their services; and who, while the yoke has thus galled their necks, have pressed against it, and made full proof of their ministry.

$2000 is too much to pay your Agent, while there are but few of his brethren in the ministry that obtain half that sum, and a large part of them not more than one fifth.

The talented Bishop of Ohio, writes that he has received less for his services, than what he has paid to his common laborer. The privations of the Bishop of Tennessee, whose head and heart would do honor to any station in the Church, are known to his friends. The laborious Chase, with an accomplished wife, lives in a Robin's Nest, a hut built of sticks and mud; who sought assistance from your society; and who when he made application, said he would not receive but $1000, even if the committee would give him $2000. Why would he not receive $2000? That self-denying missionary had seen too much clerical privation, to take so large an amount from those sacred funds for his own purposes, while so many of his brethren in the ministry were positively suffering for a few dollars to relieve their necessities, and clothe their children to go decently to the house of GOD.

Many a poor seamstress contributes her 50 cents to those funds, and gives us her prayers, who feels happy can she redeem with her needle $1 per week beyond her board. But suppose her pastor, whose salary is $400, tells her when he receives her offering, that the Agent who serves our missionaries, a single young man, will receive from these funds $38 50 per week for his services! Would this strike a chill over her pious mind?

How many privations are experienced by our clergy on the back ground, and in infant parishes, is but little known by those who enjoy city privileges. There, is one of the noblest sons of the Church: he stands at his post, clothes his children with the cast off raiment of his relatives, which is silently sent him; but like Aaron, holds his peace. There, is one who labored for a salary of $200, and stood fast till a church was built; sought nothing from the Society, because anxious to spare the funds for those who had familes to sustain. He did not live as a "clergyman ought to live," but as one could live, for the bleeding Church of JESUS. There, is one who said to the writer, "my wife is sick with privations, we have no bed, but one of common straw, and we fear to complain lest we defeat our object." Many go with the cheapest ministry, supposing that to be the more pious. But they held their post, till a congregation was raised, and a church was built. Their names are in the book of life.—Space fails us, or we could prolong a tale of wo, which would be no fiction.

This is not a time for any of us "to receive money," but a season which demands unremitted labor, and great sacrifice, for the redemption of the apostolic Church; and we ought to fear, less we do despite to the spirit of grace, and He desert our cause. It is not by associations we conquer, but by the Spirit of GOD.

I hope I have said nothing which shall offend the committee. If so, I beg their pardon. I mean well. And if their motto be, "I count all things but loss for the excellency of the knowledge of CHRIST JESUS my LORD," "I am their brother, and companion in tribulation and in the kingdom and patience of JESUS CHRIST;" and their fellow laborer for the restoration of the Catholic Church.

A PRESBYTER.

For the Churchman.

Wednesday, 13th January, 1841.

Mr. Editor,—I was highly gratified last evening, to learn that the Vestry of St. Clement's Church, in this city, had, by an unanimous vote, elected the *Rev. Edward N. Mead* to fill the Rectorship made vacant by the melancholy death of the esteemed Dr. Bayard. The gentlemen of the Vestry have shown their good judgment in the discharge of the solemn trust reposed in them, not only by prompt action, so necessary to the union and prosperity of the parish, but in the selection they have made. Mr. Mead is a gentleman in every way qualified and worthy to succeed the zealous Dr. Bayard. He was, moreover, a co-laborer with Dr. B. in building up the congregation to whose spiritual interests he is now called to minister. Mr. Mead was the first Secretary of the Vestry, and the first Superintendent of the Sunday School of St. Clement's Church; and he had, at the earnest solicitation of Dr. Bayard, been engaged to officiate for him while he was abroad; and I have heard many of that congregation speak of him in the most affectionate terms, when they little thought of all that awaited them and their beloved pastor. This connection must be a highly gratifying and a very interesting one, both to the parish and Mr. Mead. The unanimous support Mr. M. has received, shows that Dr. Bayard's labors among his people have not been lost, and we may confidently anticipate the continued advancement and prosperity of this branch of our Zion.

Respectfully yours, J. L. V.

THE CHURCHMAN.

SATURDAY, JANUARY 16, 1841.

☞ The Office of the Churchman is removed from 124 Fulton-street to No. 111 NASSAU-STREET, UP STAIRS.

RANKE'S HISTORY OF THE POPES.

The following extract is highly interesting, as showing the progress which was made towards a reconciliation which should secure to the Church the benefits of Reformation, without the evil of schism; an evil which contains those seeds of heresy and infidelity which in process of time are but too surely developed.

And why was the attempt at reconciliation defeated?

There were *ultras* on the one hand, who contended for justification by merit, and not by grace. And there were *ultras* on the other, who denied that the faith which is the condition of justification is a faith enlivened by love, and so fruitful of good works. In particular, "Luther could not persuade himself that the doctrine of justification had taken root among the Catholics. He regarded, and with justice, his old opponent (Eckius) as incorrigible, and he knew him to have taken an active share in those deliberations. Luther saw nothing in the articles agreed upon but a patchwork combination of both creeds; and as he always imagined himself involved in a combat between heaven and hell, he thought that here too he detected the wiles and works of Satan."

It is comforting, however, to be assured, that the reconciliation was thwarted, not so much by polemical extravagancies as by political causes which our author develops, but on which it does not suit our purpose to dwell.

But although the proposed measure failed, on the heads of Contarini and Melancthon, and their coadjutors, rests the blessing of peace-makers!

The same basis of union, as far as respects the fundamental doctrine of justification, was substantially set forth by the Church of England in her articles and homilies.

"Messer Gaspar Contarini, the eldest son of a noble house of Venice which traded to the Levant, had devoted himself with peculiar zeal to philosophical studies. His manner of pursuing them is not unworthy of note. He set apart three hours every day for study in the strict sense of the word: never more nor less. He began every time with an exact repetition of what he had read; whatever he undertook he persevered in to the end; he did nothing in a desultory manner.

"He did not suffer himself to be seduced by the subtleties of Aristotle's commentators into similar subtleties: he perceived that none were more acute than those who sought to deceive. He displayed remarkable talent, and still more remarkable steadiness. He did not aim at the ornaments of speech, but expressed himself simply and appositely. The growth and structure of his mind was marked by that regular sequence which we see in the processes of nature. As the tree is clothed each year with its circle of bark, so did his mind acquire its regular portion of compass and solidity.

"At an early age he was elected member of the pregadi, the senate of his native city, but for some time he ventured not to speak. He wished it, for he had no want of matter to communicate, but he could not find courage. When at length he prevailed upon himself to address the assembly, he spoke neither gracefully indeed, nor wittily, nor with vehemence and animation; but so simply and profoundly, that he gained the highest respect and consideration.

"His lot was cast in the most stirring times. He beheld his country's loss of territory, and aided her to regain it. On Charles V.'s first arrival in Germany, he was sent as ambassador to his court, where he witnessed the beginning of the divisions in the Church. He arrived in Spain just as the ship Vittoria returned from the first voyage around the world, and was, as far as I have been able to find, the first to solve the problem why she arrived a day later than her journal indicated. He aided in bringing about a reconciliation between the pope (to whom he was sent after the conquest of Rome) and the emperor. His little book on the Venetian constitution, a very instructive and well-conceived work, and the reports of his embassies, which are to be found here and there in manuscript, are clear and striking proofs of his accurate, penetrating view of the world, and of his intelligent patriotism.

"One Sunday of the year 1535, just as the Great Council was assembled, and Contarini, who meanwhile had been advanced to the most important offices, sat by the voting urn, the news arrived that pope Paul, whom he did not know—with whom he had no connection—had appointed him cardinal. All flocked around him, surprised, incredulous as he was, to wish him joy. Aluise Moncenigo, who had hitherto been his political opponent, exclaimed, that the republic had lost her best citizen.

"This honorable promotion was not, however, unattended with painful circumstances. Should he leave his free paternal city, which offered him her highest dignities, or, at all events, a field of activity in which he might labor on terms of perfect equality with the heads of the state, for the service of a pope, often swayed by passion alone, and subject to no legal restraints? Should he abandon the republic of his ancestors, where the manners suited his own, in order to measure himself against others in the luxury and splendor of the court of Rome? We are assured, that the consideration, that in such critical times an example of the contempt of so exalted a dignity would have an injurious effect, mainly determined him to accept it.

"He now directed all the zeal which he had hitherto displayed in the service of his country to the affairs of the Church generally. He was often opposed by the cardinals, who thought it strange that one just come among them, a Venetian, should attempt to reform the court of Rome. Sometimes even the pope was against him. On one occasion, when he opposed the nomination of a cardinal, 'We know,' said the pope, 'how people navigate these waters. The cardinals don't love that another should equal them in dignity.' 'I do not think,' replied Contarini, offended, 'that the cardinal's hat is my highest honor.'

"He retained, even in Rome, his severe, simple, and industrious habits; the elevation and the mildness of his character.

"Nature adorns the simplest plant with the flower in which it breathes out, and by which it communicates its being; and so in man, the disposition and character (i. e., the result of the combined powers of his whole organization) determines his conduct and manners, and even the expression of his person and countenance.

"In Contarini, this character was mildness, inherent truth, pure morality; above all, that deep religious conviction, which gives man happiness because it gives him light.

"Endowed with such a character, temperate, almost sharing the views of the Protestants on the weightiest points of doctrine, Contarini appeared in Germany. By a regeneration of the doctrine of the Church emanating from this very point, and by the removal of abuses, he hoped to heal the divisions of Christendom.

"Whether, however, they were not already too wide—whether the diverging opinions had not already struck too deep and strong root—are questions upon which I should be loth to decide.

"Another Venetian, Marino Giustiano, who quitted Germany shortly before this diet, and who appears to have attentively observed the state of things, represents it as very possible that this was the case. He, however, regards some concessions as indispensable, and specifies the following: That the pope should no longer claim to be considered CHRIST's vicegerent in temporal as well as in spiritual things; that in place of ignorant and vicious bishops and priests, substitutes should be appointed, irreproachable in their lives, and capable of instructing the people; that neither the sale of masses, nor plurality of livings, nor the abuse of compositions, should any longer be tolerated; that the transgression of the rules of fasting should be visited at most with light punishments; if added to these reforms, the communion in the two kinds, and the marriage of priests, were conceded, the Germans would, he thinks, immediately abjure their schism, would pay obedience to the pope in spiritual things, would give up their opposition to the mass and auricular confession, and acknowledge the necessity of good works as the fruit of faith,—so far, that is, as they proceed from faith. As the existence of abuses had given birth to schism, a removal of them might put an end to it.

"We ought also here to remember, that landgrave Philip of Hesse had declared, the year before, that the temporal power of the bishops might be tolerated, provided means could be found to secure the due administration of the spiritual power; that an agreement might be come to respecting the mass, provided only the sacrament in both kinds was conceded. Joachim of Brandenburg declared himself willing to acknowledge the pope's supremacy, doubtless under certain conditions.

"Meanwhile advances were made by the other side also. The imperial ambassador repeatedly said, that concessions must be made on both sides, as far as was consistent with GOD's honor. Even those who did not protest would have gladly seen the spiritual power taken, throughout Germany, from the bishops, who were become, to all intents, princes, and vested in superintendents, and a general change in the administration of church property agreed upon. People began already to talk of indifferent things, which might be either done or omitted; even in the ecclesiastical electorates, prayers were put up by authority for the successful issue of the work of reconciliation.

"We will not dispute about the degree of the possibility or probability of this success; it was, at all events, extremely difficult; but if there were the slightest prospect of it, it was worth the attempt; thus much at least is clear,—that a strong desire for it had again taken possession of the minds of men,—that extraordinary hopes were attached to it.

"The doubt was, however, whether the pope, without whom nothing could be done, was disposed to abate any thing of the rigor of his demands. On this point, a passage in his instructions to Contarini is very remarkable.

"He did not invest that prelate with those unlimited powers which the emperor had desired. He conjectured that demands might arise in Germany which no legate, which not even the pope himself, could venture to comply with, without the advice of other nations. He did not, however, decline all negotiation. 'We must first see,' says he, 'whether the Protestants will agree with us on certain principles, e. g., on the supremacy of the holy see, on the sacraments, and some other points.' If we inquire what these other points were, we find that the pope does not express himself distinctly about them.

"He describes them as 'what is sanctioned both by the Holy Scriptures and by the perpetual usages of the Church; the legate knows what they are.' On this basis, he adds, 'an attempt may be made to come to a mutual understanding on all disputed questions.'

"There can be no doubt that this vague language was used designedly. Paul III. probably wished to try to what point Contarini could bring affairs, and had no mind to bind himself beforehand to a ratification of his proposals. He left the legate a certain latitude. Without doubt it would have cost Contarini fresh efforts to render acceptable to the obstinate Curia. concessions which, though perhaps obtained with difficulty at Ratisbon, could not possibly be satisfactory at Rome. But everything depended, in the first place, on a reconciliation and union of the assembled divines. The mediating power was far too weak and vacillating; as yet it had hardly a name, nor could it hope to obtain any valid influence, until it could assume a firm station.

"On the 5th of April, 1541, the negociation opened; the basis of it being a project which had been communicated to the emperor, and approved, after some slight alterations by Contarini. Even here at the very outset the legate held it advisable to depart a step from his instructions. The pope had required, in the first place, the acknowledgment of his supremacy. Contarini saw clearly that the whole enterprise might be wrecked at its very commencement on this obstacle, by which the passions of the assembly were so likely to be aroused.

"He therefore allowed the article on the supremacy of the pope to be the last presented for discussion, instead of the first. He thought it better to begin with those in which he and his friends approximated to the Protestants, and which were also points of the highest importance relating to the grounds of faith. He took the principal part in the discussions upon them. His secretary affirms that nothing was determined by the Catholic divines, that even no specific alteration was attempted, until it had been submitted to him. Morone, bishop of Modena, and Tommaso de Modena, the master of the sacred palace, who held the same opinion on the article of justification, were his supporters. A German divine, Dr. Eck, the old opponent of Luther, threw the greatest difficulties in the way; but by compelling him to discuss it point by point, he too was at length brought to a satisfactory explanation. In a short time the whole assembly actually came to an agreement (who would have ventured to hope it?) on the four important articles, of the nature of man, original sin, redemption, and even justification. Contarini admitted the cardinal point of the Lutheran doctrine—that the justification of man was accomplished by faith alone, without merit; he only added, that this faith must be living and active. Melancthon declared that this was in fact the Protestant faith itself; Bucer boldly affirmed, that in the articles agreed upon, everything was included necessary to a pious, upright, and holy life before God and towards man: equal satisfaction was expressed on the other side. The bishop of Aquila calls this conference holy; he doubts not it will bring about the reconciliation of Christendom.

"Contarini's friends, who sympathized in his opinions, heard with joy what progress he had made towards this end. 'When I observed this unanimity of opinion,' writes Pole to him, 'I felt a delight, such as no harmony of sounds could have inspired me with; not only because I see the approach of peace and concord, but because these articles are the foundation of the whole Christian faith. They appear, it is true, to treat of divers things, of faith, works, and justification; upon the latter, however, justification, all the rest are grounded; and I wish you joy, and thank God, that the divines of both parties have agreed upon that. We hope that He who hath begun so mercifully will complete his work.'

"This, if I mistake not, was a most eventful crisis for Germany, and indeed for the world. To the former, the points which we have touched upon included the project of altering the entire ecclesiastical constitution of the nation, and of giving it, with relation to the pope, a freer and more independent position beyond the reach of his temporal encroachments. The unity of the Church, and with it that of the nation, would have been preserved; but other far more extensive and lasting consequences would have resulted. If the moderate party, with which this attempt originated, and by which it was conducted, had been able to maintain its superiority in Rome and Italy, what an entirely different aspect would the Catholic world necessarily have assumed!"

Bishop Onderdonk's Matriculation Sermon is concluded in our present number. The following is the dedication of it, to which we referred in our last:

DEDICATION.

To the recently matriculated Students of the General Theological Seminary of the Protestant Episcopal Church in the United States.

Dear Brethren:

The publication of this sermon is at your request. This was not the less welcome, because unexpected by me. It indicates, as I conceive, principles and feelings on your part, in intimate connection with the true interests of evangelical piety. I express this sentiment, because convinced that the views taken in this discourse lie at the foundation of true vital godliness. Thankful, therefore, to the only source of all good spiritual influence, that you have had grace to be thus minded, I dedicate to you these few pages, adding my humble faithful prayer, for you and your brethren of the Seminary, that you may be led into all truth, and kept in all godliness; and especially prepared for the momentous trusts and awful responsibilities which you have in view.

Your affectionate friend and preceptor,

Benj. T. Onderdonk.

New York, December 3. 1840.

GENERAL MISSIONARY SOCIETY.

The article signed "A Presbyter," is inserted simply on the principle that the constitution and conduct of ecclesiastical bodies are fair topics of public scrutiny and discussion, and without an intention on the part of the editor to sustain the argument of his correspondent, or to take part in any discussion to which it may lead. Of the talents and fidelity of the Rev. gentlemen who now fill the offices of Domestic and Foreign Agents and Secretaries, there can be, we suppose, but one opinion: both do honor to their station.

Swords' Pocket Almanac comes to us this year in its usual elegant style and convenient form. Great and laudable pains is taken by the publishers of this useful and compendious work to give all the information which the Churchman's Calendar shall contain. We hope they will find their remuneration in a ready sale of the work, which laymen and clergymen alike will do well to purchase. We regard it as an advantage in the Almanac of the present year, that it is strictly a "Churchman's Calendar and Ecclesiastical Register;" since the additional matter which is sometimes introduced, however excellent in itself, swells the size of the volume and proportionally lessens its convenience as a *Pocket* Almanac. The Almanac for 1841 contains, we think, all that is desirable, and nothing superfluous.

EDUCATION AND MISSIONARY SOCIETY OF THE DIOCESE OF NEW YORK.

At a meeting of the Missionary Board, held the 28th of December, the Rev. Henry M. Davis was appointed a Missionary at Ticonderoga.

Thomas C. Butler, Recording Sec'y.

BIBLE AND PRAYER BOOK SOCIETY.

Gratuitous distribution since the anniversary: 288 Bibles, 205 Testaments, 1188 Prayer Books, 42 Psalms and Hymns.

Sales in same time: 156 Bibles, 75 Testaments, 582 Prayer Books, 36 Psalms and Hymns. Making a total issued from the Depository in three months of 2572 volumes.

PROTESTANT EPISCOPAL TRACT SOCIETY.

Gratuitous distribution since the anniversary:

To foreign places,	31,742
To the Navy and Army,	81,333
To Southern and Western States,	37.038
To Eastern States,	31.626
To State of New York,	208 575
Sales to auxiliaries and individuals,	349,801
Making a total of issues from the Depository in three months, of pages	736,115

Arcturus, *a Journal of Books and Opinions*.

This is the title of a new monthly Journal, commenced in excellent spirit and with the best design. "In this day of confused opinion," say the editors, "Truth and Right require champions; among the humblest, but not the least devoted and earnest, we venture to assume a shield and ensign, and with the honorable emblazonry of the star, Arcturus, we plant ourselves on the field, new comers, it is true, but destined, we would fain hope, to a hearty welcome from our brethren already in arms."

The numbers for the last and present month are now before us, and give proof and promise of the vivacity, good taste, extensive reading, and (in the main) sound opinions, which are necessary to carry out the design of the Journal, and establish its reputation on a solid basis.

The editors, Messrs. Cornelius Matthews and E. A. Duyckinck, (who have already honorably won for themselves a good name in the paths of literature,) as well as their coadjutors and able contributors, have our best wishes for the success of their enterprise. Their motto, "Sound opinions in a cheerful frame," though it has not the fulness of its Latin original, is nevertheless appropriate and good. It is the aim of the reviewers to express "sound opinions" in literature and on the proprieties and minor morals of life; and as these *opinions*, in order to be really "sound" and to command lasting respect, must flow logically and naturally from those deep and fixed *principles* of Truth, which are the main element of the *mens sana in corpore sano*, the "Churchman" may cordially greet "Arcturus" as a welcome ally in the cause of human improvement and happiness.

Appeal for the Poor.—In the annexed communication the missionary at large speaks in general terms of the distress and poverty which he meets among those to whom it is his duty and privilege to minister, and without spreading before the public those revolting, shocking, and almost incredible particulars of want and wretchedness which he daily encounters. This reserve on his part is judicious; and the effect of his appeal surely ought not to be diminished when it is known, that the misery which he seeks to relieve is much greater than he thinks proper to describe. Those who know the missionary, know that he is one in whose discreet sense, firmness and judicious humanity, the utmost reliance may be placed. We have abundant proof that he takes great pains to seek out proper and worthy objects of charity, and to make the relief which he administers to the temporal wants of the poor, subsidiary to their spiritual good. The Bishop of the diocese, who knows Mr. Evans well, has entire confidence in his fitness for the duties to which he so assiduously devotes himself, and especially in his aptness to convince the needy and wretched of God's merciful intention towards them in the institution of his Church and ministry. And let the poorer members of the Church, be convinced, by the donations of the rich, that the brotherhood of the Christian Church is a fact as well as a theory, and they will not be slow to love her services, and frequent her altar. It is this fact which our missionaries will demonstrate to the poor, if those who are better off in worldly goods will put it in their power.

FACTS.—MISSIONARY AT LARGE.

The Missionary at large is obliged again to request the charitable to assist him to carry forward the operations of his mission. His field of labor is not only extensive, and among a portion of the community living in abject poverty and distress, but it is among those who have cast off the vestiges of religion, who make a mock at sin, and whose offspring are growing up under the influence of the most depraved examples, and destructive morals. From among these he has nearly 500 persons to whom he ministers from house to house in holy things, besides meeting their children on the Lord's day to instruct them in the principles and practices of Christianity, and by these means prepare those children for the responsible situations of citizens and parents

By means of the alms already received, many of those parents and children now enjoy home, food, and raiment. But there are many others who are now suffering the wretchedness of hunger and cold: and it is for these (whose numbers are increasing every day) that your alms are solicited. And be assured, Christian friends, that as the almoner of your charities, the missionary uses every precaution not to be imposed upon. His plan is, to visit the houses of the poor, both in his own immediate field of labor, and in other parts of the city where the applicants live. In but few cases, and in small amounts, does he give money. But he assists in paying rents, in purchasing fuel, and in buying provisions and clothing.

If it were necessary to state facts in order to excite your sympathies, very many could the missionary recite. But at present it is unnecessary. He believes that enough has been said to soften every Christian heart, and move to acts of charity every Christian hand.

Who then, will refuse assistance to alleviate so much missery? No person that is at all acquainted with the sufferings of the poor, and of the moral pestilence and juvenile depravity so rife in every part of our city. Your alms, therefore, fellow citizens and Christian friends, are respectfully solicited. And what you may be disposed to give, may be left at the Depository, 28 Ann street; Mr. Sparks, office of the Churchman, 111 Nassau street; Swords, Stanford & Co., 152 Broadway; or at the residence of the subscriber.

Benjamin Evans,
Missionary at Large, No. 7 Third Avenue.
Jan. 12th, 1841.

Confessions of an Inquiring Spirit. *By* **Samuel Taylor Coleridge.** *Edited from the author's MS.* By **Henry Nelson Coleridge**, Esq., M. A. Boston: James Monroe & Co. 1841.

A newly published work of Mr. Coleridge, from the perusal of which we have risen with the same mingled emotions which have been inspired by the perusal of his other works; admiration for his genius, and strong doubts (to use the mildest expression) of the solidity and maturity of his theological views. The present volume contains some splendid passages respecting the Bible, and respecting the Church, for which, as well as for its tone and spirit on the whole, it is worthy to be commended and read. The subject of which it treats, or rather, we should say, around which it talks, is one of much delicacy—the inspiration of the Holy Scriptures—and slight errors in which involve important consequences. Mr. Coleridge's Confessions contain nothing, indeed, which a layman or private Christian may not hold without serious detriment to his faith. But a professional man who is obliged to guard his faith consistently on all the various points from which it may be viewed, should hesitate, we think, before he signifies his approbation of the distinctive feature of the present volume, or expresses the opinion that it differs only in words from approved and acknowledged doctrine. No far-seeing man will deny the plenary inspiration of the Bible, or seek to cast ridicule on the doctrine by the invention of such words as *Bibliolatry*, without having some ulterior purpose in view, unfriendly (however undesignedly) to revealed religion. We should like to ask the admirers of Mr. Coleridge what he or they would say in regard to the readiness of Abraham to sacrifice his son Isaac? Can a positive command of God justify a parent in taking the life of his own son? If nay, what shall we say to that Scripture narrative? If yea, where is the need or the sense in denying the plenary inspiration of the Scriptures, in order to be free to express an abhorrence of the conduct of Ehud and Joel, &c. &c.?

We are neither insensible nor ungrateful for the many and signal benefits which Mr. Coleridge's labors have conferred on Christianity and the Church. He has uttered some great truths, and uttered them nobly; but the readers of his works, we think, should be advised, that though Mr. Coleridge was a man of genius, he was not (what he affected to be) a theologian; and that, if they are prone to *latria* at all, they had better make the Bible their idol, rather than Mr. Coleridge. Unless a man is resolved to elevate reason above revelation, and to sit in judgment on the Almighty, he may rely on it that he will find many things in the book of Providence and of Revelation, which, to use Mr. Coleridge's expression, will not *find* him.

Palmer's Church History, (12mo. pp. 232,) is just published by Swords, Stanford & Co. It will be further noticed in our next.

The Rev. Thomas S. Brittan, having removed, by letters of dismission from this Diocese to that of Western New York, and been there received, has changed accordingly his canonical residence.

Autobiography of Bishop Chase.—The following prospectus gives us the promise of an agreeable and instructive work. There are few men in the Church, the scene of whose labors has been more diversified than those of Bishop Chase, and not many whose personal narrative would be more closely connected with the history of the Church.

PROSPECTUS.

BISHOP CHASE'S REMINISCENCES.

An autobiography, bearing this title, will be issued every three months, the first number to appear on or before the first of June next. Each number will contain 120 octavo pages, and be printed in the style of the best Quarterly Reviews. For the convenience of subscribers, the numbers will be sent, free of charge, to some one of the public bookstores in our principal cities, and each agent duly advised of the place of deposit.

The price will be fifty cents a number, to be paid on delivery.

Jubilee College, Peoria county, Ill.
December 14, 1840.

☞ Subscriptions received at this office.

For the Churchman.

ON THE DEATH OF THE REV. DR. L. P. BAYARD.

A mournful sound has reached our ears from a far distant clime,
That one whose voice we loved to hear, has left the shores of time;
A shepherd, by whose tender care, his flock was gently led,
Mid pastures green and beautiful, now sleeps among the dead.

Upon that memorable wave, that bore the saints of old,
To Gentile cities far and near, to feed the Christian fold,
A spirit like as theirs, has fled, to meet its kindred throng,
And now with them united joins, in hymns of heavenly song.

Blest spirit, thy first earthly wish was granted at thy will,
Thine eyes didst gaze upon the scene from Calvary's holy hill,
Thy prayers ascended from the spot where thy dear Master's blood,
Flowed from his wounded side for us, a precious crimson flood.

Jerusalem, thy ancient walls did'st hear the pilgrim's prayer,
And purer strains to heaven, I ween, were not ascending there,
Thy ever memorable courts held not a nobler guest,
Than him who sought thy hallowed shrines, now numbered with the blest.

The winds that o'er old ocean's caves first bore the solemn sound,
That a dear friend we loved to meet, his last great rest had found,
Told also of his labors, where, high rose the Moslem's towers,
Of one bright jewel gathered, where stern pagan darkness lowers.

A pastor has been called from us, a husband, father, friend,
A mourning church, a weeping throng, in sad submission bend;
A happy home is now o'erspread with deep and solemn gloom,
For one who was their firm support, now sleeps within the tomb.

Yet though thou hast bereaved us, Lord, we will not love thee less,
But trust thy mercies will not fail, our needy souls to bless;
The widow and the fatherless, thou surely wilt protect;
The flock without a shepherd, may thy Spirit now direct.

W.

TO CORRESPONDENTS.

The extract from Rev. Mr. Curtis's sermon, in regard to Dr. Bayard, is in type, but crowded out.

"S. W. C.," "G. W. D.," and "A Member of St. Clement's Church," in our next.

INTELLIGENCE.

A Donation Party was holden on Christmas Eve, at the house of the Rev. Washington Philo, the Episcopal Missionary stationed at this place. We learn that the party was numerously attended, and went off extremely well. Many were the presents bestowed upon the Rev. Divine, by our benevolent citizens; and we are very much gratified to hear that, among them, was the cloth for a coat, of a very nice quality, together with full trimmings therefor—donated by an association of the Jouneyman Printers of this town.—*Madison (Wis. Ter.) Express.*

Florida.—We find the following mournful paragraph in the report of the Rev. David Brown, the Missionary at Jacksonville, to the Secretary of the Domestic Committee.

"The Church in Florida, as well as the country, seems doomed to disaster and desolation.—Casting my eyes on the Journal of the Diocese of 1838, I find that death, disease, and removal, have swept from his place and duties, every clergyman then comprising the Clergy of Florida, myself excepted,—one half of the whole number gone to their account!—*Banner of the Cross.*

Proposals have been issued for publishing at Columbia, Tennessee, a monthly periodical, of sixteen pages quarto, entitled the *Guardian*, to be devoted to the advocacy of Female Education, on Christian principles. It will be edited by the Rector of the Institute at that place, assisted by Bishop Otey and others.—*Ib.*

The Rt. Rev. Dr. Polk, missionary Bishop of Arkansas, &c., was expected to set out on the first of December, on a visitation of Arkansas Louisiana, and Alabama. His address for the month of February is, care of Rev. Dr. Wheaton, New Orleans, Louisiana: for March, care of the Rev. S. S. Lewis, Mobile, Alabama.

The Rev. Luman Foote has been assigned to the station of Kalamazoo, Michigan.—*Ib.*

Diocese of New Jersey.—The Rev. John D. Ogilby, Presbyter, late professor of ancient languages in Rutgers College, New Brunswick, has been elected St. Mark's Church in the Bowery Professor of Church History in the General Seminary of the Protestant Episcopal Church in the United States of America. Professor Ogilby continues to be canonically resident in this Diocese.—*Ib.*

Consecration of a Church.—On Thursday, 31st of December, (the eve of the Feast of Circumcision,) Bishop Doane consecrated St. John's Church, Elizabethtown, to the worship of Almighty God. This edifice was originally erected in 1706, and has recently been enlarged and greatly improved. There being no Bishops in America for three quarters of a century after its erection, it had never been consecrated. The instrument of donation was presented to the bishop by the Hon. Isaac H. Williamson, formerly Governor of the State, and was read by the Rev. Richard Channing Moore, the Rector. The sentence of consecration was read by the Rev. Frederick Ogilby. Morning Prayer was read by the Rev. Matthew H. Henderson, the Rev. Robert Davies reading the lessons. Adult Baptism was administered by the Rector. The Bishop preached, confirmed ten persons, and administered the Holy Communion, assisted by the Rev. Dr. Barry. The Rev. Andrew Bell Paterson was also present.—*Ib.*

Ohio.—The clergy of this diocese, including the Bishop, are fifty-five, the candidates for orders twelve, the present number of communicants 2132.—*West. Epis. Recorder.*

We regret to learn that the Rev. E. W. Peet has resigned the rectorship of St. Paul's Church, Chilicothe, his resignation to take effect at Easter.—*Ib.*

The Rev. Chauncey Colton, D. D., has resigned the Professorship of Pastoral Divinity and Sacred Rhetoric in the Theological Seminary of the diocese, and rectorship of Harcourt Parish, Gambier, and removed to Cincinnati, as senior editor of the Western Episcopal Observer.—*Ib.*

Indiana.—Bishop Kemper is at present on a visitation in this diocese, and will, we learn, pass several weeks at Indianapolis during the session of the Legislature. We hope to have early official advices of the progress of his visitation.—*Ib.*

Kentucky.—Shelby College.—Special Convention.—Efforts have been in progress for more than eighteen months to revive the Theological Seminary of Kentucky, by placing it in connection with some respectable Literary Institution under the control of the Episcopal Church, which in the course of years, might yield a perennial supply of candidates for the sacred ministry. Overtures have recently been made by the Trustees of Shelby College to surrender that Institute to the Episcopal Church, with buildings, lands, &c. estimated, in the whole, at about $35,000. Bishop Smith has called a Special Convention to take this overture into consideration, to meet at Shelbyville on Tuesday Dec. 29, with every prospect that a final arrangement will there be made, for embracing so eligible an offer.—*Ib.*

Emmanuel Church.—The success which has attended this missionary effort in Kensington, has been very encouraging. The building has been found inadequate to accommodate the congregation, and within the last few months it has been much enlarged. On last Sunday it was opened again for public worship. It is now truly a handsome edifice, and quite an ornament to the section of the town in which it stands. It is as neat a specimen of Gothic architecture as we have in the city. But what is far more desirable, it is occupied with a stable congregation, and supplied by a faithful preacher of the Gospel. There have been many additions to the Church under his ministry, and the work of the Lord seems to prosper in his hands. The Christian liberality and effort which originated and have carried on this enterprise, may be considered well remunerated by the effects which have followed.—*Episcopal Recorder.*

DIED,

At Perth Amboy, N. J., of apoplexy, on the 2d instant, in the 79th year of his age, **Joseph Marsh**, Esq., Mayor of that city, one of the Wardens of St. Peter's Church, and Vice-President of the Episcopal Society of New Jersey.

Seldom has a death occurred more keenly felt by a numerous circle of relatives and friends, or more sincerely lamented by the community in which he lived, than that of the subject of the present notice. Throughout a long life devoted chiefly to commercial pursuits, Mr. M. sustained, what in these days, so noted for recklessness of character, cannot be too highly appreciated, a most unblemished reputation for straight forward integrity and uprightness. Beloved for the mild, benevolent and endearing virtues which exalt the Christian character and add to the happiness of the various social and domestic relations, the death of this respected gentleman will be extensively felt and most affectionately deplored. The Church, of which Mr. M. had been an officer and a most devout and consistent member for the larger portion of his life, will feel his loss most deeply. The writer of this brief notice of a beloved and departed father will long remember, with affectionate interest, his deep devotion in the house of prayer; and his voice, now hushed in death, uttering with fervor and distinctness the responsive portions of our sublime liturgy. Humbly, sincerely, and consistently pious, his religion added to the true dignity of his character, and gave new charms to his domestic and social intercourse. It was founded upon a just appreciation of the distinctive doctrines and full practical requisitions of the Gospel, and exhibited the true excellence of a sincere and enlightened attachment to the principles and order of our apostolic Church. Sweet is the remembrance of the departed, strong the consolation derived from his life and character, and rich the encouragement which it imparts to the Christian; and forcible indeed the lesson which it reads to survivors: "*Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.*"

At the residence of her son-in-law, Dr. E. W. Cheney, in the 74th year of her age, Mrs. **Sina Chipman**, relict of the late Hon. Lemuel Chipman, of Sheldon, Genesee county.

Died, in this village, [Seneca Falls,] on the 27th November, of a pulmonary disease, **Catharine Mary**, consort of S. S. **Viele**, Esq., aged 27 years and 5 months.

It is not the least among the many pleasant duties which it is the privilege of the writer to perform, to record the memory of one whose sterling and unostentatious worth had endeared her to the hearts of surviving relations, as also to a large circle of friends and acquaintances. She was known only to be beloved, for her modest and unassuming manners, her gentle and amiable deportment. As a daughter, she was the prop and comfort of a widowed mother in declining years; as a wife, she was affectionate and devotedly attached to her little household, whose happiness always had the first claim upon her attention; and to them her loss would be scarcely supportable, but for the legacy of a good name which she has left behind her, and the assurance of her share in the believer's immortality. *As a Christian, she was an exemplary communicant of the Episcopal Church;* and when not prevented by feebleness of health, under which she had labored for about a year past, she was seen in her accustomed seat at the house of God.

The disease which during this time had been gradually undermining her constitution, of late began to assume a more alarming aspect. It was discovered that if checked, prompt measures were necessary to effect it. But the destroying angel had marked her for his own, and no efforts, however well applied, could loose his hold. She gradually declined, at intervals suffering the most excruciating pain, but with unmurmuring fortitude, until her case became doubtful to herself, and attending physicians. When their decision was conveyed to her, she received it without emotion, seeming conscious that the hour of her departure was at hand. Nor was she unprepared for the solemn event. Death had no terrors for her. "She had been washed," as she herself expressed it, "in the blood of the Lamb, and been clothed upon with the garments of Christ's righteousness." The triumph of faith was complete in these dark hours of lingering confinement; but like all sincere followers of the Lord Jesus, she felt "that she had not been truly faithful to her holy calling." And in dying testimony of the preciousness of this faith, she desired to participate once more in the visible communion of her Saviour, by receiving the emblems "of his body broken and his blood shed," and by consecrating to him in baptism her infant offspring;—which offices were performed. She felt likewise that she had a duty to fulfil, and that was to admonish surrounding friends to be Christians—to prepare for the change which was about to dissolve her earthly relations. It was an affecting scene to see, surrounding her dying bed, at her request, husband and friends, with the minister, who was beseeching God "to vouchsafe to her his divine consolations," and "to enable them to live as those who expect shortly to give an account to Thee, who wilt judge all men according to their works." Thus having "set her house in order," and trimmed her lamp for eternity, she resigned her spirit to him who gave it, "in the confidence of a certain faith, in the comfort of a reasonable religious and holy hope," without a struggle—*Seneca Falls Observer.*

CALENDAR.

JANUARY.

17. Second Sunday after the Epiphany.
24. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
31. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
7. Septuagesima Sunday.
14. Sexagesima Sunday.
21. Quinquagesima Sunday.
24. The First Day of Lent, commonly called Ash-Wednesday; and St. Matthias the Apostle.
28. First Sunday in Lent.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Second Sunday after the Epiphany, January 17, Calvary Church, *New York.*

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

Sexagesima Sunday, February 14, Church of the Nativity.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

NOTICES.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday evening the 18th inst., at a quarter past 7 o'clock.

Wm. A. Duncan, *Recording Secretary.*

Jan. 16, 1841.

ALL SAINTS' CHURCH

Will be opened for Divine Service, on Sunday evening next, the 17th inst. at 7 o'clock; on which occasion, there will be a statement made in regard to the Foreign Missions of the Church, and several addresses delivered.

The Collections throughout the day are for this object.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The Missionary at large gratefully acknowledges the receipt of the following donations, &c, for the poor.—

By the hands of Swords, Stanford & Co, from D H, $10; by the same, from R B Minturn, Esq, $40: by the same, from a friend, $25; by the hands of Mr Sparks, from Mrs Holmes, a bundle of garments, 1 hat, 2 bonnets, and 4 pairs of shoes; from Mr G Draper, merchant, 53 Cedar street, cloth and trimmings for 7 jackets, a pair of pantaloons, and a bundle of garments.

Further donations will be thankfully received, if left at the Tract Depository, 28 Ann street; Mr Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber.

B. EVANS,
Missionary at Large, No 7 Third Avenue.
Jan 13, 1841.

N. B. Please to read the Missionary's notice in another column of the Churchman. B. E.

MISSION CH. OF THE HOLY EVANGELISTS.

The subscriber acknowledges the receipt of the following donations for the Poor—

From R B Minturn, Esq. $30, and $5 from an anonymous friend for the poor, through Swords, Stanford & Co.

Further aid is respectfully solicited, and may be left with Messrs. Swords, Stanford & Co, 152 Broadway; at the Depository, 28 Ann street; the office of the Churchman, 111 Nassau, up stairs; or at the residence of the Missionary.

Jesse Pound,
Jan. 13, 1841. 26 Vandam street.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

By Thomas C Butler, Esq, from E T C, $2. By Swords, Stanford & Co, from an unknown friend, $5. From R B Minturn, Esq, $30. From D H, $10.

N. B. Any donations for the poor will be thankfully received. They may be left with Swords, Stanford & Co, 152 Broadway; J. A. Sparks, office of the Churchman, 111 Nassau street; at the Depository, 28 Ann street; or at the residence of the missionary.

Lot Jones,
Jan 13, 1841. 192 Allen street.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St. James' Church, Goshen, Rev. J A Spencer, collections for Education fund $10—and Missionary fund, $16. From Alexander Forbes, donation, $1. From annual subscribers, $15. From Thomas Otis, Esq, by the hands of Jacob R. Le Roy, Esq, donation for Missionary fund, $50. From St. Paul's Chapel, N Y, Rev Mr Higby, collection for Missionary fund, $125 03. From St John's Chapel, N Y, Rev Dr Berrian, collection for Missionary fund, $139 05. From Mrs Shatzel, by the hands of Thomas C Butler, $5. Total amount of receipts, $361 08.

C. N. S. Rowland, Treasurer,
Jan. 13th, 1841. 55 Water street.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

Since his last acknowledgment, the treasurer has received the following donations and subscriptions: viz.

From T D Meigs $5, R Trevett 10, Mr Parker 5, Pope Catlin 5, G N Titus 15, B R Winthrop 25, Cleveland, Lewis & Co 3, Wm C Porter 5, C P Burdett 2, James E Johnson 5, H G McCrea 1, Dr G A Sabine 3, G S Wood 7, Theron Wilber 10, N B Smith 25, Rev Mr Evans 3, G R Fleming 3, Rev A Smedes 4, J E Johnson 2, J S Aspinwall 6. Collection taken up at St Bartholomew's ch, after a sermon by the Rev L P Balch, $114 53. By C Colden Hoffman, from J D Taylor 1, Rev Dr Wainwright 3, John Atwell 5, J S Betts 10, S T Cary 3, Schuyler Livingston 1 50, J P Atkinson 1, contents of 3 children's missionary box 5 52, cash 3. By T F Phillips, from Wm Mulligan 5, six donations of one dollar each, 6, cash 5. By J A Baker, from Mrs Joshua Jones $5. By John Wheeler, from A N Smith $1, J Waite 1, W J C Frost 1, C Frost 1. By J R Van Rensellaer, from S Brown 20, H Lord 3, J P Stagg & Co 30, R H Hopkins 5, J Mozier 5. By Rev A Smedes, from the Mite Society of Christ ch $2. By J T Harris, from the Society for Prom. Christ of St Stephen's church $8. By W A Duncan, sundry subscriptions and donations $20. By W M Benjamin, sundry subscriptions and donations $20. By E M Crawford, from P D Collins $5, cash 50c. By F A Hanford, from Miss Maynard $2, J A Burtis 2, D M Stebbins 1. By Dr W H Hobart, sundry subscriptions and donations $24. By J H Hobart, sundry subscriptions and donations $4. Other annual subscriptions $20 37. Total $488 42.

Charles Tomes, Treasurer.

New York, January 7, 1841.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 6th instant, has received the following contributions, viz.

Received from Wm P Hunter, Esq, receiving agent at Savannah, Ga, collections in Christ church, St Simon's Island, per Rev Theodore Bartow, rector, $7 50—half to each committee, $3 65. From the same, offerings in Christ church, Savannah, per Rev Ed Neufville, rector, from June 26 to Dec 31, 1840, $36 45—half to each committee, $18 22. By the hands of the Rt Rev Dr Hopkins, Christmas offering of St Paul's church, Burlington, Vt, $90. By the hands of the Rev E B Kellogg, the amount of contributions at Clarksville, Ga, (a missionary station,) $5. By the hands of the Rev A H Lamm, quarterly collection in St Paul's church, Evansville, Ind, (a missionary station,) $5 By the hands of the Rev B B Killikilly, quarterly collection in St James church, Vincennes, Ind, (a missionary station,) $9, donation of Miss Maria R Bonner, of the same place, $5, $14. An Epiphany offering for domestic missions, from an Episcopalian, $1. From "D H," a donation for domestic missions, $20. By the hands of the Rev A S Hollister, quarterly contributions in St John's church, Troy, Michigan, (a missionary station,) $3. By the hands of the Rev C B Stout, quarterly contributions in St Patrick's church, Clinton, Michigan, (a missionary station,) $2 50. By the hands of the Rev S W Manney, quarterly contributions in St Paul's church, Laporte, Ind, (a missionary station,) $4 50, and amount received for a prayer book, $1, $5 50. Donation for the Domestic Missionary Society, by an unknown donor, $500. By the hands of E Hill, Esq, treasurer, contribution from the Missionary Society of St John's church, Stamford, Conn, for the benefit of domestic missions, $25. From the offerings of St James' church, Woonsocket, R I, for domestic missions, by the Rev Henry Waterman, through Henry Barton, Esq, $25. Received from Wm S Philpot, Esq, treasurer of the diocese of Western New York, contributions of St Peter's church, Bainbridge, W N Y, $4; do of St Stephen's church, New Hartford, W N Y, $3; do of Trinity church, Utica, W N Y, $28 94; do of St Paul's church, Syracuse, W N Y. $11 19; do of Grace church, Rochester, W N Y, $7; do of St John's church, Medina, W N Y, $8; do of St Mark's church, Leroy, W N Y, $10; do of Trinity Church, Geneva, W N Y, $50; do of St John's church, Marcellus, W N Y, $7; do of Grace church, Lockport, W N Y $5; do of St Paul's church, Richmond, Ontario county, W N Y, $1 69; do of St John's church, Mount Morris, W N Y, $5 54—in all $141 36. By the hands of the Rev E E Beardsley, from offerings of St Peter's church, Cheshire Conn, $13. By the hands of the Rev L B Hull, quarterly contribution of St Paul's church, Milwaukie, Wisconsin, (a missionary station,) $5. By the hands of the Rev Wm Allanson, quarterly contribution of St Matthew's church, Southport, Wisconsin, (a missionary station,) $4. By the hands of the Rev A Bronson, quarterly contribution of Bethel ch. Boston, Ohio, (a missionary station,) $3 81. By the hands of the Rev Wm Warland, Jr, Christmas offering of Grace church, Saybrook, Conn, $5 By the hands of the Rev Robt A Hallam, monthly offerings of St James' church, New London, Conn, half, $26 17. By the hands of the Rev Richard Bury, contribution of Trinity church, Cleveland, Ohio, $50. By the hands of the Rev H H Prout, collection in St Matthew's church, Hillsboro, N C, $10. Collection in Christ church, Sherburne, Western New York, $2. Total contributions, $978 21.

James Swords, Treasurer.

January 13, 1841.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From D H, a donation $10; from C R Swords, $10; from W T Pinkney, life subscriber, $25; from H Pattison, donation, $5; Robert Carnley, annual, $2; Miss Jane Raymond, do, 2; William B Astor, donation, $10; annual subscribers, $20 50; Henry A Beach, annual, $2. Total $86 50.

Donations and Subscriptions thankfully received by

Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

New York, Jan. 13, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From D H, a donation, $10; from Mrs J J Coddington, donation, $5; Mr Henry A Beach, annual, $1; annual subscribers, $16 50. Total $32 50.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Bank of America.
Or at the Depository, 23 Ann-street, by
Thomas C. Butler, Agent.

Jan. 13, 1841.

UNION DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the fortnight ending Jan. 14, from the following individuals, viz.

Charles Stimpson, Boston, 2 letters; John Allmand, Norfolk, Va; Rev N E Cornwall, Southport, Con; Rev W G Broadfoot, Fayetteville, N C; Mrs M R Hatch, Somerville, Tenn; D A Hoyt, P M at Danbury, Con; A White, P M at Brooklyn, Con. with remit; Rev N W Camp, Derby, Vt; Belknap & Hamersley, Hartford, Con; Rev J V Van Ingen, Greene, with remit; D Brunner, Baltimore; Rev E Y Buchanan, Piquia, Pa, with remit; L Vose, P M Westerly, R I, with remit; L H Young, New Haven; A Wackerhagen jr, Clermont; W Staveley, Phil; R S H George, Phil; Rev P P Irving, Geneva; Rev S B Shaw, Lanesboro', Mass. with remit.

Packages have been forwarded from the Depository during the fortnight ending Jan 14th, as follows:

To Charles Stimpson, Boston, per Harnden's Express; Rev J B Kerfoot, College Point, Flushing, per Flushing stage; John Allmand, Norfolk, Va, per schr J W Kimton; Sidney Babcock, New Haven, Con, per steamer New York; W G Broadfoot, Fayetteville, care of Jeremiah Lippitt, Wilmington, N C, per schr Bergen; S Babcock, New Haven, Ct per steamer New York; Belknap & Hamersley, Hartford, Ct, per steamer New Haven; Rev J V Van Ingen, Greene, care of Frederick Hall, one package sent to 28 Courtland street; R S H George, Phil, per Union Line; D Brunner, Baltimore, in package to R S H George, Phil; L H Young, New Haven, Con, per steamer New York; Charles Stimpson, Boston, per Harnden's Express.

ORGANIST.—WM. PEASE, late Organist of Rev. Dr. Matthews' and Macauley's Churches of this City, after an absence of one year from New York, offers his services as Organist: also as teacher of the Piano Forte, Organ, and Singing. Communications will be received at Joseph F. Atwill's, 201 Broadway, or by Frederick C. Unger, 385 Broadway, (late Samuel C. Jollie)

References.

Rev. Dr. Matthews. Rev. John Macauley.
J. D. Keese, Esq. James B. Wilson, Esq.
H. H Reynolds, Esq. Messrs. B. Morange & Co.

Jan. 16—tf

WM. PEASE,
ORGANIST, FROM LONDON,
PROFESSOR OF MUSIC,
AND TEACHER OF THE
PIANO-FORTE, ORGAN, & SINGING.

References—

Rev. Dr. Matthews; Rev. John M. Macauley; J. D. Keese, Esq.; James B. Wilson, Esq.; H. H. Reynolds, Esq., and Messrs. B. Morange & Co.

Jan. 16—tf

PALMER'S HISTORY.—*Price* 75 *cts.*

A Compendious Ecclesiastical History, from the earliest period to the present time. By the Rev. Wm. Palmer, M. A.; with a preface and notes, by an American editor. Just published by

SWORDS, STANFORD & CO.

Jan. 16.

CHURCH ALMANAC.

THE Tract Society have published a small New Edition, on superior paper, and handsomely bound, for sale at 31¼ and 37½ cents each, with a liberal allowance to the Trade.

Depository, 28 Ann street,
Jan. 9. THOS. C. BUTLER, Agent.

CHILLINGWORTH'S WORKS.

THE new edition of Chillingworth, lately published in Philadelphia by the Rev. R. Davis, may be had of the subscribers. Price $3 in cloth, and full bound, $3 50.

Also, a few copies of Eusebius' Ecclesiastical History, with the History of the Council of Nice annexed, price $2 50.

SWORDS, STANFORD & CO.

Jan 9.

STAMMERING CURED,
And Instruction given in Elocution.

DR. COMSTOCK'S Vocal Gymnasium and Lyceum for Elocution, (Philadelphia,) is open from the first of September till the last of June—July and August being vacation months. All desirous of instruction, either for the cure of Stammering, Lisping, &c., or for improvement in Elocution, may learn the conditions of ANDREW COMSTOCK, M. D, No. 100 Mulberry (Arch) st. Philadelphia.

Dr. Comstock's Remarks on Stammering, certificates of Cures, and the numerous recommendations which he has obtained of his System of Vocal Gymnastics, are appended to his Circular, which shall be sent to any one who may wish to learn more upon the subject of his Institution. Satisfactory references will be given in the principal cities throughout the Union.

Jan 9—4m$

PUBLICATIONS FOR THE HOLIDAYS.

THE General Protestant Episcopal Sunday School Union, has published the following books for Christmas and New Year's Presents, and for Sunday School Libraries.

Agathos, and other Sunday Stories; by Samuel Wilberforce, M. A., Archdeacon of Surrey, with four beautiful illustrations on wood—18mo. 170 pages, fine muslin.

A Week in the New Year, 132 pages 18mo. with four beautiful wood engravings—fine muslin.

The Holy Child of Nazareth.—An Address to the Children of several of the Churches in the City of Philadelphia; by the Rt. Rev. G. W. Doane, D. D., Bishop of New Jersey—36 pages, 18mo. enamelled paper.

Sketches and Stories for Young Children 32mo, four numbers 32 pages each, enamelled paper covers.

Also for sale at the Depository—
Heart's Ease, by Bp. Patrick,
Keble's Christian Year,
The Prayers of the Church,
The Year of the Church,
Burgess' Version of the Psalms.
Sacred Melodies.
Bishop Brownell's Religion of the Heart and Life, 5 volumes. And other books suitable for presents.

Address all orders for books and all remittances, to
JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, Jr., Agent,
Dec.26—tf Union Depository, 28 Ann St.

A NEW AND BEAUTIFUL VOLUME OF SACRED POETRY.
D. APPLETON & CO., 200 BROADWAY,
Will publish early in the coming week,

THOUGHTS IN PAST YEARS, by the author of the '*Cathedral.*' 1 vol.

There can be no more appropriate or beautiful volume, as a Christmas or New Year's present, than these delightful "*Thoughts in past years.*"

D. A. & Co., have just published the interesting volume by Mary Howitt, entitled "Sowing and Reaping," gilt extra.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

POETRY.

For the Churchman.

SELECTION FROM ANCIENT RELIGIOUS POETRY.

"DIES IRAE, DIES ILLA."

R. Crashaw. Died 1650.

Hearest thou, my soul, what serious things
Both the psalm and sybil sings—
Of a sure Judge, from whose sharp ray
The world in flames shall fly away?

Oh that fire! before whose face
Heaven and earth shall find no place:
Oh these eyes! whose angry light
Must be the day of that dread night.

Oh that trump! whose blast shall run
An even round with the circling sun,
And urge the murmuring graves to bring
Pale mankind forth to meet his King.

Horror of nature, hell and death!
When a deep groan from beneath
Shall cry, "We come! we come!" and all
The caves of night answer one call.

Oh that book! whose leaves so bright
Will set the world in severe light:
Oh that Judge! whose hand, whose eye
None can endure—yet none can fly.

Ah, then, poor soul, what wilt thou say—
And to what patron choose to pray—
When stars themselves shall stagger, and
The most firm foot no more can stand?

But thou givest leave, dread Lord, that we
Take shelter from thyself in thee;
And with the wings of thine own dove,
Fly to the sceptre of thy love.

Dear Lord! remember in that day
Who was the cause thou camest this way:
Thy sheep was strayed; and thou wouldst be
Even lost thyself in seeking me.

Shall all that labor, all that cost
Of love, and even that loss, be lost?
And this loved soul, judged worth no less
Than all that way and weariness?

Just Mercy, then, thy reckoning be
With my price, and not with me:
'Twas paid at first with too much pain,
To be paid twice, or once in vain.

Mercy, my Judge, mercy, I cry,
With blushing cheek and bleeding eye:
The conscious colors of my sin
Are red without and pale within.

Oh, let thine own soft bowels pay
Thyself; and so discharge that day.
If sin can sigh, love can forgive—
Oh, say the word, my soul shall live.

Those mercies which thy Mary found,
Or who thy cross confessed and crowned,
Hope tells my heart, the same loves be
Still alive and still for me.

Though both my prayers and tears combine,
Both worthless are, for they are mine:
But thou thy bounteous self still be;
And show thou art, by serving me.

Oh, when thy last frown shall proclaim
The flocks of goats to folds of flame,
And all thy lost sheep found shall be,
Let "Come, ye blessed," then call me.

When the dread "*Ite*" shall divide
Those lambs of death from thy left side,
Let those life-speaking lips command
That I inherit thy right hand.

Oh, hear a suppliant heart, all crushed
And crumbled into contrite dust!
My Hope, my Fear, my Judge, my Friend!
Take charge of me, and of my end.

A SAVIOUR.

Men may talk what they will, but sure there is no joy equal to the joy of a man saved; no joy so great, no news so welcome, as to one ready to perish; in the case of a lost man, to hear of one that will save him; in danger of perishing by sickness, to hear of one will make him well again; by sentence of the law, to hear of one with a pardon to save his life; by enemies, of one that will rescue, and set him in safety. Tell any of these, assure him but of a Saviour; it is the best news he ever heard in his life. There is joy in the name of a Saviour. And even this way this Child is a Saviour too. This he can do, but this is not his work; a further matter there is, a greater salvation he came for. And it may be we need not any of these; we are not presently sick: in no fear of the law, in no danger of enemies. And it may be, if we were, we fancy ourselves to be relieved some other way. But that, which he came for, that saving we need all, and none but he can help us to it. We have therefore all cause to be glad for the birth of this Saviour. I know not how, but when we hear of saving, or mention of a Saviour, presently our mind is carried to the saving of our skin, of our temporal state, of our bodily life, and further saving we think not of. But there is another life, not to be forgotten; and greater the dangers there, and the destruction there, more to be feared than that of this here; and it would be well sometimes we were remembered of it. Besides our skin and flesh, a *soul* we have, and it is our better part by far; that also hath need of a Saviour; that hath her destruction; that hath her destroyer from which she would be saved; and those would be thought on. Indeed, our chief thought and care would be for that; how to escape the wrath, how to be saved from the destruction to come, whither our sins will certainly bring us.—Sin it is will destroy us all. And, to speak of a Saviour, there is no person on earth hath so much need of a Saviour as hath a sinner. Nothing so dangerous, so deadly unto us, as is the sin in our bosom; nothing from which we have so much need to be saved, whatever account we make of it. From it cometh upon us all the evil of this life, and from it all the evil of the life to come; in comparison whereof these here are not worth the speaking of. Above all, then, we need a *Saviour* for our souls, and from our sins, and from the everlasting destruction which sin will bring upon us in the other life, not far from us, not far from him of us that thinketh it farthest off.—*Bishop Andrewes.*

EXCEEDING EVIL OF SIN.

Certainly, if God's own Son was to make satisfaction, the very smallest sufferings would be exacted by the justice of heaven; yet we find that nothing less than such a death, such unknown agonies, would suffice! Who then will say, that sin against God is a small matter? Nay, truly, it must now be acknowledged as "an evil and bitter thing"—an infinite offence,—which could require so awful an atonement.—*Rev. J. Jowett.*

CHRISTIAN UNITY: A SERMON,

Preached at the Matriculation of Students of the General Theological Seminary of the Protestant Episcopal Church in the United States, on the evening of Advent Sunday, Nov. 29th, 1840, in St. Peter's Church, New York. By Benjamin T. Onderdonk, D. D., Bishop of the Diocese of New-York, and Professor of the Nature, Ministry, and Polity of the Church. Published by request of the Matriculating Students.

(Concluded.)

To the advancement of principles like those now maintained, there is often opposed the objection that they do not suit the present day; run counter to the general principles, views, and feelings of the religious public; and violate the liberal judgment which we should form concerning the spiritual character and state of our fellow men.

The principles, views, and feelings of the present day, are entitled to just the same consideration as those of any other period. They are the judgments of weak and fallible men. They are to be compared with the only rule of right judgment, the will and word of God. If they accord with it, they are right, and to be maintained; if not, they are wrong, and to be rejected. No popularity should gain for them any favor. No apparent holiness or loveliness of character in their advocates, and no extent and brilliancy of success in their operations, should interfere with the most impartial and strict judgment of them by the test of Scripture, and of primitive Catholicity as the Scripture's best interpreter.

But it would perhaps be difficult to say what exactly are the prevalent opinions of the present day touching Christian unity. Sometimes they appear in a very tenacious adherence to sectarian distinctions of no great moment; sometimes in indifference to all distinctions, as if none were of more importance than others; and sometimes in a singular union of the most solicitous regard for those distinctions with zealous and plausible efforts to make those not holding them, believe that they, as well as other distinctions, are non-essential and unimportant, and may, therefore, be as well embraced as any.

The truth, however, probably is, that the most prevalent ideas on this subject are very vague. Co-operation in any favorite religious object, is thought sufficient to constitute Christian unity; and the withholding of such co-operation sufficient to incur the reproach of hostility to it.

Such, under various modifications, are the opinions of men on a subject on which God has thought fit to decide. They have their warm and able advocates. They call to their aid talents, eloquence, wealth, and influence. They invite, they urge, they compel. They appeal to conscience, to popular favor, to love of personal importance. They plead authority. They dazzle with brilliant exhibitions of extensive and successful operation. They offer in their behalf plausible applications of even the exhortations, warnings, promises, and threatenings of the word of God.

Who can withstand all this?

There may still be those—although a little sect every where spoken against—who wish to pause, and like the Bereans of old, examine the Scriptures, whether these things are so or no—whether, after all, this is right, and as it should be. There may be those who, not taking for granted all that is said in favor of modern improvement, still venture to think that they who lived the nearest to Christ and his apostles, and when the Church was purified, as in a furnace, by the fire of persecution, best knew the will of Christ, and best illustrated it in their principles and lives. There may be those who, on this account, studying the Scriptures by the light of primitive catholicity, would bring every thing to their test. Such—whatever frowns they may incur, and whatever imputations opposition to the true spirit of the Gospel may heap upon them—remembering that there was a time when the imposing popularity of that opposition led to the saying, as a common proverb, *The world on one side, Athanasius on the other*—may feel themselves compelled to believe that now, as often heretofore, the Christian world is carried away with delusion, and its views of Christian unity are modern and unscriptural. Having sought, they feel themselves constrained to walk in, the good old way which shows this unity to consist in the one Church, served by the one ministry, holding the one faith, and one in its adherence to the sacraments and worship of the Gospel. Therefore, in this one Church to worship God, learn His will, and seek the sanctifying and saving influences of His grace; and to endeavor to promote its increase and prosperity, and, through it, to disseminate the knowledge and influence of true religion; are, in their esteem, essentially connected with the preservation of Christian unity, and the possession of the true Christian spirit.

Nor are this course, and the maintenance and defence of it, at all inconsistent with true Christian charity; for then they would be incompatible with the spirit of Christian unity.

On the subject of Christian charity very erroneous ideas are entertained. Charity is due, not to sentiments and principles, but to those who hold them. If I entertain certain opinions, conscientiously believing them to be right, and another holds different opinions on the same subject, it is impossible that I should think him right too. It would be disingenuous to pretend that I did. I must believe him wrong. It is not uncharitable, but a necessary part of honesty and truth, that I do think him so. The real dictate of charity is, that, in a proper way, I endeavor to convince him of his error, and reclaim him from it. But if I say that he is wilfully wrong, and that he knows the truth, but will not embrace it; much more, if I pretend to shut him out from the hope of divine mercy, or presume to charge his error upon him as necessarily his fault rather than his misfortune; then I am uncharitable and unchristian.

Against such a spirit we should carefully guard. We wish credit for sincerity ourselves, and should be willing to extend it to others. The most correct principles, if not accompanied with a Christian spirit, will be of no avail, but rather, by the gross inconsistency thus manifested, increase our condemnation.

Still truth is truth, and can have no communion with error. It must be maintained and defended; and opposition to it be, by all proper Christian methods, met, and if possible, defeated.

One important consideration yet remains. Our branch of the Catholic Church is accused by that of Rome, of having violated, by breaking communion with her, the scriptural and primitive principles of Christian unity.

On this point, ours is, of course, identical with the English branch of the Catholic Church. And were it necessary, abundant historical facts could be brought to show that the English Church did not break communion with the Church of Rome, except so far as a Christian protestation against the errors of the latter, and the rightful throwing off of its uncatholic usurped dominion, may be thus construed. The formal breaking of communion was on the part of the papacy. But be this as it may, the avoiding of communion with the Church of Rome is a Christian duty, because sinful terms of communion are imposed by that Church. All who hold communion with her are therefore supposed, and must in honesty represent themselves, to give in their adhesion to unchristian doctrines and idolatrous worship. With such a Church, therefore, no compromise can be made. Her communion must be renounced, or Christian consistency forfeited. She has widely departed from the faith and worship of the true Church. An adherence to them is a bounden duty. The reformation of the old, and not the establishment of a new Church, was the object of the English Reformers. They separated from modern corruptions, that they might return to primitive purity. The falsely termed Catholic Church, retaining some, had grievously departed from other characteristics of the Christian Church, and therefore of Christian unity. Her corrupt doctrine and fellowship, consequently, were, as they should be, forsaken for the doctrine and fellowship of Christ, his apostles, and first and best followers. Separation from the former was adopted in order to union with the latter. True Christian unity was preserved by the breaking of unity with an unchristian departure from the principles and spirit of the Gospel.

And as we, my brethren, may cherish the humble confidence of holding that position in which true Christian union is guarded against ungodly restraints on the one side, and equally ungodly laxity on the other, let as not fail in abundant gratitude to God for so unspeakable a mercy; and let our gratitude be manifested by zealous endeavors faithfully to guard, and diligently to improve it. Every departure from the scriptural and primitive purity and unity of the Church, is a departure from the true spirit of the Gospel; and every abetting and encouraging of such departure shares, of course, its guilt and danger. Christ gave himself for the Church, and prayed most earnestly that it might be one. Let then, its unity, purity, and prosperity, be ever subjects of our earnest desires, fervent prayers, and diligent and faithful endeavors.

And seeing, beloved brethren, that we have so great cause for thankfulness to our Lord and only Saviour Jesus Christ, that the branch of the Catholic Church to which we belong is so peculiarly distinguished by the evangelical and primitive characteristics of purity and unity, let us not fail in duly realizing the extent of our obligations and responsibilities hence arising. To whom, if not to us, are the ten talents committed? Of whom, will ten talents be more justly required?

And yet what do we more than others? For zeal in evangelical faith, and eminence in evangelical piety, none should be our rivals. The efforts of our Church should exceed those of every religious community around us in the diffusion of religious truth, and the promotion of the great interests of the Gospel. But is it so?

We to whom such invaluable treasure is committed must give an account of our stewardship. Happy will it be for us if it can be rendered with joy. But O! what tongue can tell the wretchedness of that condemnation which awaits neglect or abuse of so great and glorious privileges!

In unity of spirit, and in the bond of peace, let the faithful members of the Church devote themselves, soul, body, and spirit, all that they are, and all that they have, example, labor, wealth, and influence, to her holy cause, and thus to that of her Divine Head; and to this end humbly seek, in all the appointed ways, and faithfully improve, in the cultivation of the faith, holiness, and virtue of the Gospel, the directing, aiding, and sanctifying influences of the Holy Spirit by which Christ nourishes and cherishes His Church. Then that Church will prove to them none other than the house of God, and the road to heaven. Its order, purity, peace, and sanctity, will be presages of those which they are to enjoy in its exalted heavenly state.

My young friends, who are now about binding themselves to the faithful discharge of the duties laid upon them by this institution of the Church, and their brethren whose vows to the same end have formerly been given, will not fail, I trust, to recognize their peculiar interest in the holy topics which have now been before us. Christian unity, comprising, as it does, all that God requires in the faith, holiness, and virtue of the Gospel, is the great object for the promotion of which they are now preparing. Let that faith, holiness, and virtue, as set forth in God's word, be their constant rule and measure of study and action.

You will be exposed, beloved brethren, to much temptation—and temptation often illustrating the inspired caution that Satan himself may assume the form of an angel of light—to sacrifice, for this, that, or the other specious appearance of Christian benevolence and unity, the true principles on this point which the word of God unfolds and enforces. O be ye not hereby moved. Continue steadfast in those principles and views which only have true Christian sanction. It is a wretched delusion to suppose that a truly evangelical character can be maintained on any other than the sound principles of the Christian Church. Whatever would lead you to a neglect or light estimation of these—depend upon it—is a guide which would draw you far aside from God and his Christ. True vital piety is to be found only in that surrendering of soul, body, and spirit, which embraces all the views, and is piously devoted to all the duties, which Christ has connected with his holy Church. But remember that connection with that Church, to be effectual, must be internal as well as outward. Soul and spirit must be there as well as the body. The whole man must there be subject unto Christ, or the privilege of being there will awfully increase both guilt and condemnation.

Brethren, who are now about to matriculate: I most earnestly beseech you to reflect seriously upon the true character of this solemn act. It will bind you to diligent, faithful, and conscientious application to all the means provided in this Seminary for your preparation for doing what in you lies for promoting and securing the unity of the Church in its ministry, sacraments, doctrines, and worship, and in the practical application of these to the holy purposes of evangelical faith and piety. Weigh well the immense work thus laid before you, and the corresponding obligations thereby involved.

Remember, too, that the spirit of true Christian unity is one of modesty, deference to authority, and humble and faithful self-sacrifice. It conscientiously abstains from all that can give unnecessary offence, from all harsh judgment, from all hasty tempers, and from whatever may bring reproach upon individual Christian profession, or the holy Christian cause. And you should connect all these considerations with your own peculiar Christian relations as accredited candidates for holy orders, and members of a Christian seminary. In these respects, particularly, you should remember that you are not your own. Your reputation belongs especially to the Church. If in aught it is justly assailed, the Church is therein implicated, and you have no right thus to involve her. The alternative, mournful as it is, is the only just one, of renouncing a connection which requires so much as the evidence of *common honesty*, unless by your entire devotion to the duties of students, and your conscientious avoidance of aught that can bring reproach, or cast suspicion on that character, you are prepared to pay the solemn vow now to be required of you.

CHRIST GOD AND MAN.

The Saviour was God, that he might save us by his almighty power; that he might remove the most stubborn difficulties in the way to our salvation, that he might subdue our enemies, command nature, abolish death, and vanquish hell; that he might satisfy justice, conciliate and appease by dignity of person, value of merit, nearness and dearness to the Father; that on his example, his doctrine, and his laws, might be stamped the character of Divinity, denominating them the coin of heaven, the royal image and superscription, which it is treason to efface. The Saviour was man, that as man lost this divine favor, man might regain it; that "as by one man's disobedience many were made sinners, so by the obedience of one, many might be made righteous;" "that as man did approve, so man might condemn, sin in the flesh;" that "as by man came death, by man might come also the resurrection of the dead;" "that as in the first Adam all die, even so in Christ, the second Adam," who was likewise the Lord from heaven, "may all be made alive;" that through sympathy, compassion, a fellow-feeling of our infirmities, he might propitiate for our faults, intercede for our welfare, pity and aid us in our distress; be tender of our good, sensible of our necessities; "in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered, being tempted, he is able to succor them that are tempted." In a human form he became visible, audible, familiar; less amazing and more obliging. He became a copy for us in behaving, in moderating our appetites, in governing our passions, in employing the powers of soul and body, in passing through all conditions, and accommodating ourselves to all events. So lively a pattern, with such power, and to such effect, could never otherwise be exhibited. O what a comfort it is to think that we shall be judged by such a person! And with what propriety was he appointed to recapitulate (as the apostle has it) and to reconcile all things in heaven and earth, thus allied as he was to both parties; Son of God, brother to us; that so he might dispense God's grace, and purchase our peace.—"Lord, to whom" else, then, "shall we go?" "Thou hast"—thou only canst have—"the words of eternal life."—*Bishop Horne.*

HUMILITY OF OUR SAVIOUR.

St. Matthew introduces his relation of the birth of Christ with an account of his genealogy, which is adorned with whatever appears great and illustrious in the eyes of the world. We find among his ancestors the brightest instances of grandeur, dominion, riches, and science. Yet all these ceased from his family before his appearance in it. The splendor of his pedigree was useful to prepare the attention of mankind to his person and doctrine; but he himself received no advantage from it. All his lustre was employed only for our benefit, to render him discernible and conspicuous to us; but not the least ray of it was reflected back upon himself. For though he might count nineteen kings among his progenitors, and was himself a king by descent, wanting not the power, had he had the will to assert his claim; yet he made his entrance among mankind in the most astonishing circumstances of meanness and poverty. Let ordinary men, whose fortunes are not their choice, and who are confined to the low station in which Providence has fixed them; let such, I say, extol an honest poverty, declaim against grandeur and high stations, as dangerous to virtue, with the most cogent arguments; yet shall they not persuade the great and opulent, who will impute such invectives to envy, and the poor satisfaction some find in maligning what they despair to attain. But when we see the Son of God, the Lord of the universe, choosing the lowest place among men, born in the meanest circumstances of want and obscurity; and at the same time we hear of the concerts of angels, who did him homage; and that the heavens put forth a new star to inform the remotest nations of his birth, and carry the glad tidings round the world, in the daily revolutions of the globe; there can after this be no farther objection. It is evident that his choice is voluntary: and if we have any deference for his judgment, we must renounce all ambitious projects, all our fond desires of secular greatness. In this thought the man of low degree will be contented, will be pleased, with a state that has the recommendation of his Saviour's choice; and the man of high degree will *grow poor in spirit*, with a heart disengaged from all fondness for the riches and dignities he is possessed of; and far from pride or insolence upon that account, he will rather be modestly discountenanced, and ashamed to find himself in so much better circumstances than his Saviour.—*Heylyn.*

GRATITUDE TO OUR HEAVENLY FATHER.

We are to give thanks to *God*. To *God*, I say; that is, to *him* who hath inspired us with immortal minds, and impressed upon them perspicuous characters of his own divine essence; hath made us, not in some superficial lineaments, but in our most intimate constitution, to resemble himself, and to partake of his most excellent perfections; an extensive knowledge of truth, a vehement complacency in good, a forward capacity of being completely happy, according to our degree and within our sphere. To which blessed end, by all suitable means, (of external ministry and interior assistance,) he faithfully conducts us: revealing to us the way, urging us in our process, reclaiming us when we deviate, engaging us by his commands, soliciting us by gentle advices, encouraging us by gracious promises, instructing us by his holy word, and admonishing us by his loving spirit.—To *him* who vouchsafes to grant us a free access unto, a constant intercourse and a familiar acquaintance with himself; to esteem and style us his *friends* and *children*; to invite us frequently, and entertain us kindly with those most pleasant delicacies of spiritual repast; yea, to visit us often at our home, and (if we admit) to abide and dwell with us; indulging us the enjoyment of that presence, wherein the life of all joy and comfort consists, and to behold the light of his all-cheering countenance. Is there any thing more? Yes: to *him* who, to redeem us from misery, and to advance our estate, hath infinitely debased himself, and eclipsed the brightness of his glorious majesty; not disdaining to assume us into a near affinity, yea, into a perfect union with himself; to inhabit our frail and mortal nature, to undergo the laws and conditions of humanity, to appear in our shape, and converse, as it were, upon equal terms with us, and at last to taste the bitter cup of a most painful and disgraceful death for us.—Yea, to *him* who not only descended from his imperial throne, became a subject, and (which is more) a servant for our sake, but designed thereby to exalt us to a participation of his royal dignity, his divine nature, his eternal glory and bliss; submitting crowns and sceptres to our choice; crowns that cannot fade, and sceptres that can never be extorted from us.—*Dr. Isaac Barrow.*

THE CHURCH OF GOD.

The Church is called the pillar and ground of the truth, as being a society instituted by Christ, for the support and preservation of the faith. This no particular Church can attribute to itself, otherwise than as being a part of the whole: and therefore, as St. Cyprian says, "Christ made the college of bishops numerous, that if one proved heretical, or sought to devour the flock, the rest might interpose for the saving of it." This is equally against letting the whole depend upon one universal bishop; and against throwing off the whole episcopate, that is, all the bishops in the world; which would be a total dissolution of the Church as a society, by leaving no governors in it; or, which is the same, setting up governors of our own head, without any authority or succession from the apostles; which is rendering the whole precarious, and without any foundation. And it is a supposing that Providence is more obliged to stand by a Church set up in direct opposition to his institution, than by that Church which Christ himself has founded, and promised to be with it to the end of the world. And though he has permitted errors and heresies to overspread several parts of it, at several times, for the probation of the elect, like the warning of the moon, yet has he not left himself without a witness, and has restored light to her, pursuant to his promise, that the gates of hell should not prevail against her: and this by the means of his servants and substitutes, the bishops of his Church, whom he has not deserted. All of whom, through the whole world always did, and still do maintain and own the apostolic creed. And wherein some, as the Arians, have perverted the sense of some articles, that lasted but a short time; and the truth has been more confirmed by it, in the unanimous consent and testimony of the whole Episcopal college, to the primitive doctrine which they had received from the beginning. God healed these heresies in his own way, by the bishops and governors of his Church, whom he had appointed, and without any infraction upon his own institution.

And it is observable that these heresies began by infraction, which men made upon his institution of bishops, as Arius, an ambitious presbyter, first rose up against his bishop, before he was given up to that vile heresy, which he vented afterwards by degrees, to gain a party after him, thereby to maintain the opposition which he had made against his bishop; and, by a just judgment, he fell from one error to another, till he at last completed that detestable heresy which bears his name.

And in all the annals of the Church, whether under the law or the Gospel, there is not one instance of a schism against the priesthood which God had appointed; but great errors in doctrine and worship did follow it. Thus the priesthood which Michi set up of his own head, and that which Jeroboam set up in opposition to that of Aaron, both ended in idolatry. Thus the Novatians and Donatists, who made schisms against their bishops, fell into grievous errors, though they did not renounce the faith.

And into what gross errors, both as to doctrine and worship, has the Church of Rome fallen, since her bishop set up for universality, and thereby commenced that grand schism against all the bishops of the earth, whom he sought to depress under him; but while he would thrust other Churches from him, he thrust himself from the Catholic Church.

What hydra heresies, and monstrous sects, (fifty or sixty at one time, of which we have the names,) flowed like a torrent into England, in the times of forty-one, after episcopacy was thrown down!

So evident is that saying, that the Church is the pillar and ground of the truth, that we can hardly find any error which has come into the Church, but upon an infraction made upon the Episcopal authority.—*Rev. C. Leslie.*

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Dec. 19.

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AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

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All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No 525 Pearl-street. Orders promptly attended to.
July 9, 1840.—y

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Troy, Oct 1, 1840—tf

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Just published and for sale by D. Brunner, No. 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.
Oct. 3—tf

R. S. H. GEORGE,
THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for The Churchman and Protestant Episcopal Sunday School Union
March 28. tf

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